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The Philobiblion

A Monthly Bibliographical Journal.

Containing Critical Notices of, and Extracts from, Rare, Curious, and Valuable Old Books.

Vol. II.

Græcos primùm auctores,

Statimque ut pecuniam accepero, deinde vestes emam. Eras. Epist.

GEO. P. PHILES & CO., 64 Nassau Street, New York.
LONDON: TRÜBNER & CO., 60 Paternoster Row.
MDCCCLXIII.

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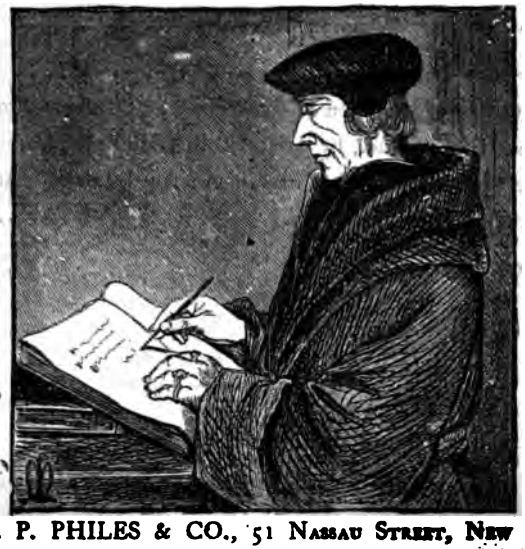

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The Books printed by the Philobiblion Society of London.

The publications by the Philobiblion Society of London (if the word publications can be properly applied to books purposely made quite inaccessible to the public) comprise much that is there printed for the first time, and possess a permanent bibliographical value. M. Delepierre, in his *Analyse des Travaux de la Société des Philobiblion de Londres*, briefly noticed in our last number,* enumerates them all to the year 1862, and we therefore add the list complete, as taken from his book, at the end of this article. He describes each work so briefly as to do little more than provoke curiosity, which was probably his intention. Nevertheless, he has incorporated, under some of the notices, occasional valuable literary and bibliographical information of general interest, which we reproduce for our readers, with the titles of the works upon whose authority the statements are made:

Bibliotheca Membranacea Britannica, or Notices of Early English Books, by Beriah Botfield. This is part of a catalogue of English books printed on vellum, in which it is stated that Caxton printed but one book on that material.

* It is there stated that Prince Albert was, and that the Duc d'Aumale is, the president of the society: it should be *patron*. M. Van de Weyer is the president.

History of Printing in China and Europe, by the Hon. Robert Curzon.

It appears that when Lord Elgin was sent to China by his government, in 1857, he was requested by Mr. Curzon to procure for him some information upon those inventions which are supposed to have been introduced in that empire centuries before their appearance in Europe. Mr. Thomas Taylor Meadows, writing from Ningpo to Lord Elgin, dates the invention of printing there in the year 860 of our era. In his work, Mr. Curzon adopts this date, and advances the opinion that the art of printing is older among us than is generally supposed. He repeats his claim (made in a previous work, called *A Short Account of some of the most celebrated Libraries of Italy*) for Pamphilo Castaldi as the first printer, and tells the following curious story: Castaldi understood xylographic printing, and practised it about the end of the fourteenth century. He, however, did not invent it; but the idea was suggested to him by certain blocks which had been used for printing Chinese books in China, and had been brought from there to Venice by the celebrated traveller Marco Polo. Guttenberg, who married into the Venetian family of the Contarini, saw these printing-blocks, and improved upon them by degrees, until he arrived at the art of printing, which thus comes to us direct from China, through Marco Polo.

Doute Historique, par Octave Delepierre. This essay collects all that has been said upon the possibility that Joan of Arc was not burnt at Rouen, but that, so far from it, she even married later in life, and had several children.

The Book of the Prophet Moses and the History of the Prophet Moses. By the Honorable Robert Curzon. This "Book" is a translation of an apocryphal manuscript work in the Arabic language (probably itself a translation from an earlier Coptic book), and contains the secret conversation between Moses and God on Mount Sinai, to which the "History" is an appendix, containing oral traditions among the Coptic Christians of Egypt and the Bedouin Arabs of Mount Sinai. The volume from which they are taken was bought of a Coptic priest in Cairo, in 1837, and contains several other works. Among them are—

Typical Proofs of the Trinity (thus, the names of Adam and Eve are spelled in Arabic with three letters each, the three patriarchs, etc.):

The History of Solomon and Asika, Wife of Jesus the Son of Sirach:

Upon the Customs of girding the loins in prayer, making the sign of the cross with one finger, carrying a staff in prayer, and of the introduction of pictures and images in churches, &c., &c.

Le Canard de la Bibliothèque d'Alexandrie, par Octave Delepierre. History attributes to the Caliph Omar the burning of the books in the library of Alexandria, in 650. The first library, begun by Ptolemy Soter, contained, it is said, 700,000 volumes, when it was destroyed by Julius Cæsar. The second one was destroyed in 390, under Theodorus. From that time to 640, when the Arabs took possession of Alexandria, there is no mention of the formation of a third library. In fact, it is not till six centuries after the alleged event, that the burning of the third library was invented by two Arab historians, who died, one in 1231 and the other in 1286.*

Correspondence relating to William Penn. Communicated by Lord Ellesmere. These letters relate to the quarrels and dissensions among the authorities of the various colonies, and serve to show the nature of the accusations brought by and against Penn, who at that time was living in England.

James Thomson and David Mallet. Communicated by Mr. Peter Cunningham, and consisting of eight letters from the poet Thomson to the author of the ballad of *William and Margaret.*

Essai Biographique sur l'Histoire Littéraire des Fous, par Octave Delepierre. The author of this biographical essay on the Literary History of Fools has not attempted, of course, to cover the whole ground, and include all such who have rushed into the ranks of literary men. The resources of the Philobiblion Society would have proved unequal to the work, if the author could have hoped to live long enough to complete it. To escape this difficulty, and also the invidious task of drawing the line between learning and folly, he has wisely confined himself to those who have been inmates of asylums, or otherwise manifested decided mental derangement. Even within these narrow limits of admitted insanity are comprised a sufficient number to warrant a subdivision into four classes, viz.: the fool theological, the fool literary in the

* See, on this subject, Bonamy, *Dissertation Historique sur la Bibliothèque d'Alexandrie, dans les Mémoires de l'Académie des Inscriptions,* tome ix.

C. D. Beck, *Specimen Bibliothecarum Alexandrinarum,* Lipsiæ, 1779, 4to.

G. Dedel, *Historia Critica Bibliothecarum Alexandrinarum,* Lugd. Batav., 1823, 4to.

Sainte Croix, *Recherches sur les Anciennes Bibliothèques d'Alexandrie,* Magazin Encylopédique, 1799, tome iv.

Reinhard, *Ueber das Schicksal,* etc. (On the Fate of the Library of Alexandria), Gottingen, 1792, 8vo.

ſtrict ſenſe of the word, the fool philoſophical, and the fool political. This eſſay contains a ſeries of thirty-eight notices upon literary madmen of England, France, Germany, Belgium, and Spain, illuſtrated with extracts from their writings.

De la Littérature Macaronique et de quelques Raretés Bibliographiques de ce genre: par M. Octave Delepierre. Among the rarities alluded to are—I. *Froſleidos*, contained in an Engliſh pamphlet, entitled, "*The University Snow-Drop*, an Appendix to the Great Trial, containing a Selection of Squibs old and new, deſcriptive of the Wars of the Quadrangle and the Conſequences thereof." Edinburgh, Richard Weſton, 1838. II. *An Anacreontic Ode, in two Strophes*, on Profeſſor Monro, which may be found in the ſecond volume of *The University Magazine*, Edinburgh, 1838.

Boſwelliana, by Mr. Monckton Milnes, is a collection of anecdotes of Boſwell, from a manuſcript volume in the poſſeſſion of Mr. Milnes. "A few copies," ſays M. Delepierre, "were ſtruck off for *bibliophiles*, with a ſupplement, containing ſeveral piquant anecdotes, which were conſidered rather too choice for general circulation." As M. Delepierre has given a ſample of theſe anecdotes, we venture to extract one or two of them, for the ſpecial benefit of American *bibliophiles*: "A lady aſked Crawford, who had a red noſe and very white hands, 'Pray, ſir, what do you do to make your hands ſo white?'—'Madam,' ſays he, 'I keep them in my breeches.'—'I wiſh then, ſir,' ſays ſhe, 'that you would keep your noſe there.'..... A country girl complained to Lady Johnſton that ſhe was big with child. 'Well, my dear,' ſaid the lady, 'it is nothing ſo very atrocious; but who is the father?'—'An't pleaſe your ladyſhip, two or three lads upon our waterſide.'"

Unpubliſhed Poems of Donne. Communicated by Sir John Simeon. Theſe are ſeventeen poems, taken from three different manuſcripts, in which they are attributed to Donne.

Another Verſion of Keats's Hyperion. Communicated by Mr. Monckton Milnes. Mr. Milnes is unable to decide whether this verſion, hitherto unpubliſhed, is the original draught of the poem, or a remodelling of the one given to the public.

Unpubliſhed Letters of Laurence Sterne. Communicated by Mr. John Murray.—Theſe love-letters, thirteen in number, introduce the ſcandal-loving public to another of Mr. Yorick's tender companions in his *Sentimental Journey* through the world, one Catherine Fourmantel, a lady who has hitherto eſcaped the obſervation of all the prying biographers of Sterne, and might have hoped by this time (but for the antiquarians) to reſt ſecure in a decent oblivion. The letters were written in 1760—when their author had been a married man for twenty years—five are dated from York, where both parties reſided; and the others from London, where Sterne had gone ſhortly after the appearance of the firſt volumes of *Triſtram Shandy*, and where Catherine went and joined him. They confirm our previous information of the attentions and flatteries which he received from the faſhionable world of both ſexes; and give glimpſes of the diſſipations in which he was then plunged. His publiſhed letters are not many, and theſe are a valuable addition to the number.*

Le Marquis de Sy et M. Poupar. Par M. Van de Weyer, Miniſtre de Belgique. This article expoſes a ſingular caſe of plagiariſm, or rather literary theft, following the diſtinction made by Nodier in his *Queſtions de Littérature Légale.* A metrical tranſlation of Horace's *Art of Po-*

* Thackeray, in his lectures on '*The Engliſh Humoriſts of the Eighteenth Century*, quotes from a collection of *Seven Letters by Sterne and his Friends*, printed for private circulation in 1844.

52. *A Few Spanish Proverbs about Friars, by William Stirling.* pp. 7.

53. *Inedited Poems of Daniel. Communicated by Sir John Simeon.* pp. 12.*

54. *De la Littérature Macaronique et de quelques Rarets Bibliographiques de ce genre, par Octave Delepierre.* pp. 79.

55. *Boswelliana, by Monckton Milnes.* pp. 27.

56. *Unpublished Poems of Donne. Communicated by Sir John Simeon.* pp. 9.

57. *Another Version of Keats's Hyperion. Communicated by Monckton Milnes.* pp. 24.

58. *Two Letters of Charles the First. Communicated by Thomas Edward Stonor.* pp. 4.

59. *Etudes Bio-Bibliographiques sur les Fous Littéraires, par Octave Delepierre.* pp. 79.

60. *Le Marquis de Sy et M. Poupar, par M. Van De Weyer.* pp. 70.

61. *A Discourse on Witchcraft, as it was acted in the Family of Mr. Edward Fairfax, of Fuystone, in the County of York, in the Year 1621. Communicated by Monckton Milnes.* pp. 304.

62. *John Guttenberg, first Master Printer, his Acts and most Remarkable Discourses, and his Death: from the German of F. Dingleftedt, by Octave Delepierre.* pp. 144.

63. *Nouvelle plaisantes Recherches d'un Homme grave sur quel. Farceurs, par Oct. Delepierre.* pp. 40.

64. *Original Letters of Dr. Johnson to Dr. Taylor. Communicated by Sir John Simeon.* pp. 43.

65. *A Funeral Oration, spoken over the Grave of the Lady Countess of Essex, by her Husband, Mr. Higgins, at her Interment in the Cathedral Church of Winchester, Sept. 16th, 1656. Communicated by Sir David Dundas.* pp. 23.

66. *Inventaire de tous les Meubles du Cardinal Mazarin, dressé en 1653, et publié d'après l'Original Conservé dans les Archives de Condé.* Londres, Whittingham et Wilkins, 1861. 1 vol. 8vo, pp. 404. *Communicated by Duc d'Aumale.*

67. *The Expedition to the Isle of Rhé, by Edward Lord Herbert of Cherbury, K. B.* London, Whittingham and Wilkins, 1860. 1 vol. 8vo, pp. 287. *Edited by Lord Powis.*

68. *Mémoire de la Cour d'Espagne sous le Règne de Charles II., 1678–1682, par le Marquis de Villars.* London, Whittingham, 1861. 1 vol. 8vo, pp. 380. (Published before in Paris, chez Jean Fr. Josse, Rue St. Jacques, 1733. 1 vol. pet. 8vo.)

* These are two poems of Ben Jonson—attributed to Daniel by inadvertence.

POEMS.

By George Bancroft.

CAMBRIDGE:
From the University Press.
HILLIARD AND METCALF.
1823.
[1 vol. 12mo, pp. 77.]

To the great majority of readers, English as well as American, the name of George Bancroft is famous for its association with the Muse of History. So entirely, indeed, has that name become identified with the graver art of Herodotus and Gibbon, that the lustre early shed upon it by the sister-Muse of Poesy has long been obscured. Mr. Bancroft as an Historian has eclipsed Mr. Bancroft as a Poet. This should not be. It is an unjust prejudice of the world that would withhold from honored brows that admixture of laurels which properly belongs to success achieved in different pursuits. We think, therefore, that Mr. Bancroft's peculiarities as a poet ought to be recognized; and, as his poetical works now belong to the Curiosities of American Literature, it is appropriate that they should be commemorated in these pages.

The volume containing Mr. Bancroft's poems is an extremely rare one. It is briefly noticed in Kettell's *Specimens of American Poetry*, and in Duyckinck's *Cyclopædia of American Literature.* Messrs. Duyckinck, with characteristic inaccuracy, state that it was published at Boston. Their note is as follows: "A thin volume of poems, published at Boston, in 1823, witnesses to his poetical enthusiasm for the arts and nature, as he traversed the ruins of Italy and the sublime scenery of Switzerland."

The book was, in fact, published at Cambridge, Massachusetts; but that it "witnes-

ſes" to the writer's "poetical enthuſiaſm" we ſhould be loath to deny, conſidering the fervent paſſages herein quoted. It contains nineteen poems, and is dedicated as follows;

"TO THE

PRESIDENT OF HARVARD UNIVERSITY,

THE AUTHOR'S EARLY BENEFACTOR AND FRIEND,

These Poems

ARE DEDICATED WITH RESPECT AND AFFECTION.

"*Northampton, Sept.*, 1823.

The recipient of this diſtinguiſhed honor was the venerable John Thornton Kirkland.

We paſs to a conſideration of the contents of the volume. It begins with a poem on "Expectation," wherein is preſented the touching picture of a youth of tender age juſt ſetting forth on the grand tour. Laura Matilda, in her beſt mood, has certainly never ſurpaſſed the intereſting ſimplicity of theſe verſes:

'Twas in the ſeaſon, when the ſun
More darkly tinges Spring's fair brow,
And laughing fields had juſt begun
The ſummer's golden hues to ſhow;
Earth ſtill with flowers was richly dight,
And the laſt roſe in gardens glowed;
In heaven's blue tent the ſun was bright,
And Weſtern winds with fragrance flowed;
'Twas then a youth bade home Adieu;
And Hope was young, and life was new,
When firſt he ſeized the pilgrim's wand,
To roam the far, the foreign land.

By parents' prayers and counſels bleſt,
That well might guard his path from harm,
The youth received, with anxious breaſt,
Their laſt embrace, ſincere and warm.
And friends affection's tokens brought,
A ſong, a book, the panſy's flower,
Thoſe cheriſhed gifts, that wake the thought
Of home, at evening's penſive hour.
They bade him keep, on life's wide waſte,
His heart like lily's whiteneſs chaſte;
Their parting words the pilgrim hears,
And weeps; but Hope rebukes his tears.

As the young foreſt tree in ſpring
Swells with new life, to heaven aſpires,
And o'er the earth its boughs would fling,
So proudly upwards his deſires
Aſcend, ſo ſwells his boyiſh heart;
O'er the broad world his wiſhes roam;
Nor fears he, flushed with hope, to part
From friends, his country, and his home.
And faſt away the tear he bruſhed,
That down his cheeks too freely guſhed,
As ſwiftly from his native ſhore
The veſſel hurrying breezes bore.

(pp. 1, 2.)

After this, who can fail to watch his courſe with intereſt? Purified of tears, the youthful bard departed:

"Full tow'rds the Eaſt the ſwift bark flies,
Full tow'rds the land of riſing day;"

and, in the month of June, 1821, he arrived ſafely in Paris. From France, in the following September, he proceeded to Switzerland, where, of courſe, he viſited the Vale of Chamouni; on which theme, of courſe, he reared a maſſive ſtructure of poeſy. That Mr. Bancroft poſſeſſes a vivid imagination, is aſſerted by many perſons who have read his hiſtorical publications. Let them judge to how great an extent their opinion is fortified by his verſes on

CHAMOUNY.

The Genius of the Arveyran ſpeaks.

Where the monarch of hills rears his head to the ſkies,
And around him his miniſters emulous riſe;
Where the pine on the precipice laughs at the wind,
And Dru's haughty peak leaves the eagle behind;

There the deep ſeas of ice hide in azure my ſource,
And there in the boſom of earth is my courſe;
Through the workſhop of nature unhinder'd I flow,
Mid her cryſtals of rock, and her cryſtals of ſnow.

'Tis there I have founded my caſtle's bright halls;
Its roof is of ice, and of ice its blue walls;
The Lauwine hath lent me his ſheets for my doors;
With cryſtals and agates inlaid are my floors.

Though my roof melts away in the ſun's ſummer blaze,
On the halls of my palace ſhall man never gaze;
For I call on the mountains to hide where I dwell,
And the avalanche tumbles and covers me well.

water which continually moueth, runneth and floweth, is very good for the seething of pease. We must (I say) haue contrition for our sins, and take the running water, that is, the teares of the heart, which must runne and come euen into the eyes.

"Chap. 4. The broth of pease is also greatly to be commended, for it furnisheth Lent dinners very well. By the iuyce of pease strained through a strainer, is vnderstood a purpose and resolution to abstaine from sinne.

"Chap. 5. When the Lamprey is eaten, men fall to their other fish. I find that the Lamprey of all other fish is most nourishing, and therefore I compare restitution vnto it. Some (perhaps) wil say, they haue not mony enough to buy this Lamprey: indeed I must needs say that Lampreys are commonly deare, but yet this is true withall, that as they are deare, so they are very excellent meate. If you will eate of this noble Lamprey, which is the remission of your sinnes. viz. the loue of God; you ought to buy it, were it neuer so deare. You must not thinke to buy it for a shilling or two, or halfe a crowne, no nor yet for a crowne: but you must restore all the mony, goods, and what else you vniustly detaine from your neighbors; you must emptie your purses of it, therewith to make restitutiō. And further, you must emptie your hearts of all rancor and malice, otherwise you shall neuer eate worthily of this Lamprey, together with his bloud, wherewith that excellent sawce is made, which is the merit of the passion.

"Chap. 6. By Saffron which is put into all broths, sawces, and Lent meates, I vnderstand the ioyes of heauen, which we must thinke vpon, yea (as it were) smell, rellish and ruminate of in all our actions; for without Saffron we shall neuer haue good iuyce of pease, good strayned pease, nor yet good sawce. Neither can we without thinking vpon the ioyes of heauen, haue good spirituall broths.

"Chap. 7. Orenges also are right good in Lent (as Physitians say:) By the orenge I vnderstand the loue which we ought to haue towards God, which is well noted by the colour of the Orenge, & the kernels within it; being of a punick colour, that is, yellow drawing to a red, which in the holy Scripture signifieth charitie or loue which we owe to God, in louing him with all our hearts, without which all our actions should be vnprofitable and vaine. *Si linguis hominum loquar & Angelorum, charitatē autē nōn habeā, nihil sum.* And by the kernels inclosed in the orenge, I vnderstand almes giuen in secret. And a litle after; The kernels in the Orenge do shew and shadow out vnto vs the apple of loue. Wherefore I say (and that truly) that God loueth this noble fruite exceeding well, the colour thereof pleaseth him: see therefore that you present him therewith; he loueth the taste thereof, wherefore let him feed vpon it in this thy spirituall dinner.

"Cap. 8. You know (Madames) that a woman cannot haue a pleasanter thing in her hand, then a goodly faire posey. This moneth of March yeeldeth a iolly forwardnesse of trimme posies: for in March groweth the sweet Violet of an heauenly colour, azure, and blew. Wil you therfore carry this Lent and at all other times, a faire and pleasant posey in your hands, which shall alwayes giue a sweet smell? Then take the Violet in March, which is the vertue of humilitie; for I assure you, it is a vertue highly pleasing God, & profitable for the soule. The March Violet &c.

"Chap. 9. Prunes also are necessary to furnish out a dinner, and therefore they must be had. By these Prunes which are black and ful of good iuyce, is vnderstood abstinence from sinne, mortification of the flesh, and bodily fasts.

"Chap. 10. After this they set Figs on the table for a second seruice, which are both good and wholsome, getting a man a good stomacke and a sweet breath: By these figs may be vnderstood the memory of the holy passion of Christ, which strengtheneth the stomacke, and makes it able to digest tribulations, temptations, griefes, labours, melancholike passions, and yeeldeth a sweet and pleasant smell.

"Chap. 11. Yet this is not all, for if we would feed more liberally, we must haue Almonds also. Physitians say that the bitter Almond is wholsomer then the sweete, and therefore I will speake of them: I say then, that we must not forbeare to eate these Almonds, albeit they be bitter. Some there are who take the sweete and leaue the bitter: and yet they are not so wholsome. For that which is distastfull and vnpleasant to the palate, may do the heart good. By these bitter Almonds I vnderstand the remembrance of death, of the last iudgement, and of the paines of hell, which must accompany our Lent dinner.

"Chap. 12. The hony which we eate in Lent is a precious thing, and chiefly for the dames. The Philosopher saith, that hony is like gold. By hony I vnderstand nothing else but a heauenly life and conuersation: for the life and conuersation which we ought to leade, especially in this holy time of Lent, must proceed and distill from heauen as good and precious hony.

"Chap. 13. After our fine white manchet we may not forget simnels and wine: for they are the best part of the dinner. By bread and wine we

vnderſtand the obtaining of the ioyes of heaue; and by the ſimnels faith, which we ought to haue in one God, Creator of heauen and earth, diſtinguiſhed into three perſons. This appeareth plainly in the ſimnell which hath 3. horns or corners, all which are but one and the ſame thing by eſſence of nature. Further, there are ſimnels made of another faſhion, viz. like the halfe Moone, hauing only two hornes, ſignifying the two natures of Chriſt, his diuinitie and humanitie. Now all this we muſt conſtantly beleeue vpon paine of damnation: Beſides, parents are to teach it their children, Preachers the people, and ſchoolmaſters their ſchollers, eſpecially in the holy time of Lent, according as ſimnels are then giuen children to eate. And a litle after, there are two kindes of wine, white and red: the white ſignifieth the hope which is in Chriſt Ieſus; and the red, the loue which he hath ſhewed vs in purchaſing of the foreſaid glory. The bread whereof we ſpeake, was baked in the ouen of this loue which is his precious ſide wholly inflamed with the loue of mankind. Concerning the wine and the nature thereof (to omit his two colours) it is ſtrong, and taſteth well. By the ſtrength of it, we may vnderſtand the loue which God hath borne vs, in laying downe his life for vs: and by the taſt, the hope which he hath giuen vs to aſcend to heauen, if we wil be careful to performe good works and exerciſe our ſelues therin. And a litle after; This wine is of two colours, white and red: therefore it is ſaid, *Dilectus meus candidus & rubicundus, electus ex millibus.* The white teacheth vs the way to heauen, for it giueth good courage to a man, legs of wine and boldneſſe of ioy. The red ſharpeneth the wit and vnderſtanding, and helps the memory, to remember that the precious bloud of Chriſt guſhed out of his ſide for our ſaluation. This wine is chieſe of choiſe among all liquors *electus ex millibus.*

"Chap. 14. Of the foreſaid wine is made good and odoriferous Hypocras, cleare and wel ſpiced. King *Salomon* doth make of it and ſelleth it, as it is ſaid in the Canticles, *Dabo tibi vinum conditum.* The merchant and factor for theſe Aromaticke drugs, ſpices and confects, is my Lord Saint *Paul*, who like a painefull merchant brought them out of a farre countrey, viz. out of heauen. By theſe drugges, ſpices and precious confections, as Sugar, Caſſia, Lignea, Grains of Paradiſe, Cinnamon and ſuch like daintie delicates, we vnderſtand infinite diuerſitie of glory in heauen, which *S. Paul* brought with him from thence, when he was rapt vp into the third heauen; and that in ſuch abundance, that it could not be contained in the ſhop of mans heart, as it is ſaid, *Vidit arcana quæ non licet homini loqui. Nec in cor hominis aſcendit quæ præparauit Deus diligentibus ſe.* My Lord *S. Paul* ſaw the ioyes of heauen and the glory thereof in a viſion, and that in ſuch variety, ſtate and magnificence, as the heart of man cannot by meditation conceiue or vnderſtand. Theſe celeſtiall ioyes the Apoſtle ſold to King *Salomon*, a true Apothecary, that is, to a man of peace, of an humble heart, and contemplatiue life.

"Chap. 16. If a man wold haue good broths and meates wel and finely dreſſed, he muſt look to prouide good cooks, for Gentlemen, Lords and great Merchants. The good cookes which ſhould dreſſe and ſeaſon our meates in Lent, are the admonitions, inſpirations, and perſwaſions of our good Angels, which we muſt beleeue rather in this holy time of penance then any other; for they inſpire more good motions into our minds at this time then at any other: becauſe the diuell doth then more maliciouſly tempt vs. We commonly feed vpon more diſhes in Lent then in any time of the yeare beſides: and therefore we ought to eate, vſe, and learne more heauenly admonitions at that time, &c.

"Cha. 17. The ſeruitors which ſhould ſerue vs at the table in Lent, are the examples of the holy Martyrs, which haue ſuffered great affliction and myſery in aſpiring to glory: all which ſerue vs in their courſe and place. Saint *Laurence* ſerueth in fiſh and herrings broyled on the gredyron. Saint *Iohn* the Euangeliſt boyled ſea fiſh. Saint *Dennys* and Saint *Coſme*, baked paſties out of the ouen: for they were caſt into fornaces. Sundry others there be which ſerue in fryed fiſh; & they are ſuch as were boyled in great coppers and caldrons, for the name of Chriſt.

"Chap. 18. In Lent all the veſſell is ſcoured and made cleane, pots, glaſſes, and caldrons. The table is alſo couered with a fayre white cloth, and cleane napkins laid thereon; which duty belongs to young girles, women ſeruants, and waiting maids: therefore in imitation of the Virgins of heauen, we ought to cleanſe our veſſels (as pots, glaſſes, and caldrons) that is, our hearts. For doubtleſſe we ſeeth carnall deſires in our fleſh. Wherefore chaſtity and cleanlineſſe ought to bring in the white table cloth and couer the table.

"Chap. 19. When a man hath fed well of all theſe diſhes, I ſuppoſe he hath had a competent refection: ſo that there remains nothing but to ſay grace. But in ſtead of giuing thanks, they make the dice trowle vpon the tables: one deſires to play at dice, or cards: another takes a lute and playes wanton & laſciuious ſongs, roũds, and horne

pypes. And so in stead of saying grace and giuing thanks to God; they honor & serue the diuell the inuentor of all those games and sports. Do you know what the tables signifie whereat you play? By the tables which you open after you are well refreshed with bodily food (not with spirituall) is vnderstood hell, which shall be set wide open for you when you are satiate with your sinnes, and then shall the tablemen be turned, tumbled, and tossed one vpon another: that is, the soules shal be tormented with diuers and sundry torments, specifyed by the sundry points of the tables, and the often remouing of the tablemen from one point to another. *Transibunt ab aquis niuium ad calorem nimium.* For the paines of hell are diuerse, &c.

"Chap. 20. And as for those which play vpon the Lute, and sing ribaldry and baudy songs, in stead of saying grace; doubtlesse they much forget themselues; seeing we are all bound to giue God thanks for the benefites we receiue at our repast from his liberall and bountifull hand. And here I will shew those that loue to play vpon the Lute and other instruments, vpon what Lute they ought to play. Marke then, as a Lute hath seuen strings, so it is hollow: By the seuen strings are meant the seuē petitions of the *Pater noster*, with which we must giue God thanks. For the *Pater noster* is the best forme of prayer that euer was seene: for therein is contained whatsoeuer is necessary for vs. Likewise the seuen strings signifie these seuen vertues, Prudence, Temperance, Fortitude, Iustice, Faith, Hope, and Charity, (which we ought to haue and to pray that God wold giue vs:) or they signifie the 7. vertues opposite to the seauen deadly sinnes, viz. Humilitie, Charity, Abstinence, Diligence, Liberality, Chastity, and Patience. These are the seuen strings which we ought to strike and play vpon before God, rendring him thankes and praise, all the Lent long. The hollownesse of the Lute signifieth that our hearts should be emptyed of all things, saue onely of the resounding of godly thoughts, and heauenly prayses. The Lute is hollow, hauing nothing in it but the sounding of the strings when they are striken: so ought our hearts to be emptyed of al earthly things, and to haue no other resonance but of good thoughts and such heauenly meditations as are formerly mentioned. The melody of the strings of the Lute, &c.

"Chap. 21. As I was about to take my pen from the paper, purposing to shut my booke, one of my nephewes said vnto me; ô vncle, you haue spoken of all saue sweet meates and banquetting dishes which you haue forgotten. Indeed (quoth I) thou saist true my boy. Whereupon I tooke my pen againe and writ as followeth. None can be ignorant that sweete meates are eaten at night, vpon fasting dayes, in stead of a supper: we ought in the time of fasting to be spiritually excercised, and therfore I think it good when we are disposed to fast, to eate sweet meates at night, which I will here giue you. By spirituall confects, I vnderstand perseuerance in a good course. He cannot be said to fast all Lent, that breaketh off his fast for two or three dayes: but he must fast full fortie dayes: that is, it is not enough for him to abstaine from sinne certaine dayes onely, but he must continue, and perseuere in well doing. *Qui perseuerauerit vsque ad finem, saluus erit; qui verò non, condemnabitur.* And because perseuerance in obedience is so necessary, I may (in my poore opinion) not vnfitly compare it to the round confect; for roundnes signifieth perseuerance, seeing that a round figure hath neither beginning nor end; as this letter O made in forme of a confect."

—o—

Bibliographical Notice
OF THE
"MENAGIANA."

"The illustrious friends of Menage, says Bayle, have erected a very glorious monument to him, in the collection entitled, *Ménagiana*. Those who judge of things right will confess that this collection is very proper to show the extent of genius and learning, which was the character of Ménage. And I may be bold to say, that the excellent works he published will not distinguish him from other learned men so advantageously as this. To publish books of great learning, to make Greek and Latin verses exceedingly well turned, is not a common talent, I own; neither is it extremely rare. It is incomparably more difficult to find men who can furnish discourse about an infinite number of things, and who can diversify them a hundred ways. How many authors are there who are admired for their works, on account of the vast learning that is displayed in them, who are not able to sustain a conversation! Those who know Ménage only by his

books, might think he resembled those learned men; but if you show the *Ménagiana*, you distinguish him from them, and make him known by a talent which is given to very few learned men. There it appears that he was a man who spoke offhand a thousand good things. His memory extended to what was ancient and modern: to the court and to the city; to the dead and to the living languages; to things serious and things jocose; in a word, to a thousand sorts of subjects. That which appeared a trifle to some readers of the *Ménagiana*, who did not consider circumstances, caused admiration in other readers, who minded the difference between what a man speaks without preparation and that which he prepares for the press. And, therefore, we cannot sufficiently commend the care which his illustrious friends took to erect a monument so capable of giving him immortal glory. They were not obliged to rectify what they had heard him say; for, in so doing, they had not been faithful historians of his conversation."

The *Ménagiana* was first published in a single volume 12mo, and entitled—

Menagiana, sive excerptæ ex ore Ægidii Menagii, à Paris, chez Florentin et Pierre Delaulne. 1693.

The authors or compilers were Baudelot, Galland, Delaunay, Mondin, Pinsson, Boivin, Valois, Dubos, and Boudeville. M. Galland was the principal editor, and the volume was announced in his name. François Bernier, a physician, who was rather roughly treated in the *Ménagiana*, published the same year a volume with the following title:

Anti-Ménagiana, où l'on cherche ces Bons Mots, cette morale, ces pensées judicieuses, et tout ce que l'Affiche du Ménagiana nous a promis. Paris, Laurent d'Houry, Simon Langronne et Charles Osmont. 1693. 12mo.

In the preface to this volume, Bernier says that *one little M. Goulley* was the editor of the first edition of the *Ménagiana*.

The second edition of the work was published in 1694, and was entitled—

Ménagiana, ou les Bons Mots, les Pensées Critiques, Historiques, Morales et d'Erudition, de M. Ménage. Recueilliés (sic) par ses Amis, Seconde édition augmentée. Paris, 1694. 2 vols. 12mo.

This edition was edited by the Abbé Faydit, who made some curious additions to it. He suppressed, however, several piquant articles which appeared in the first edition.

The *Ménagiana* was reprinted in Holland in 1713 (2 vols. 12mo), under the title of "third edition with additions."

In 1715, M. de la Monnoye published his edition of the *Ménagiana*, which, although much superior to any of the preceding editions, does not entirely supersede them. The title of La Monnoye's edition is as follows:

Ménagiana, ou les Bons Mots et Remarques Critiques, Historiques, Morales et d'Erudition, de M. Ménage. Recueillies (sic) par ses Amis. Troisième édition, plus ample de moitié, et plus correcte que les précédentes. Paris, chez Florentin Delaulne, 1715. 4 vols. 12mo.

M. de Sallengre says, in his *Mémoires de Littérature* (tome i. second part, p. 228), that some serious men, having examined La Monnoye's additions, condemned them in various places, and that the editor was therefore obliged to substitute cancels for all the articles or passages declared licentious by his censors. The number of pages changed, in consequence of these cancels, amount to thirty-six, namely, *fourteen* in the first volume, *seven* in the second, *seven* in the third, and *eight* in the fourth. M. de Sallengre has reprinted these cancels in his *Mémoires de Littérature* (tome i. second part, pp. 228–275).

The editions of the *Ménagiana*, Paris,

1717 and 1719, do not differ from that of 1715, except in their frontispieces. The editions of 1729, 1739, and 1754, each in four volumes 12mo, are also simply reprints of the edition of 1715.

The edition of the *Ménagiana* in three volumes 8vo, forming part of a collection of *Ana* published at Paris, 1789–'91, in ten volumes 8vo, contains some additions by the editor; but, as all the free passages were suppressed, it is not much sought after by *amateurs*.

Some interesting particulars concerning the *Ménagiana* may be found in the following works: [Sallengre] *Mémoires de Littérature*, La Haye, 1715, tome i. Seconde Partie, pp. 228–275; Dom. Liron, *Singularités Historiques*, tome iii. p. 343: *Ducatiana*, Seconde Partie, pp. 221–290.

Adversaria.

XLIII.

In the *Pratum Spirituale* (cap. cxcv. p. 1149) of Johannes Moschus, there is a curious story of Synesius converting a heathen philosopher named Evagrius, who could not be persuaded *of the truth of the resurrection; and that the alms-givers only lend their money to the Lord, who will repay them.* At last Synesius convinced him; he was baptized, and Evagrius gave the Bishop three hundred pieces of gold to distribute among the poor—requiring a note upon Christ, to repay him in the next world. Some years after, Evagrius died, and had ordered this note to be put into his hand in the grave; this his sons did: and three nights after the burial he appeared to Synesius, and told him to take back his note, for he had received payment. The grave was ordered to be opened, and Synesius's note was found in Evagrius's hand, with the following words subscribed by himself: "The Philosopher Evagrius to the most holy Lord Bishop Synesius: I have received the sum written on your note, and am satisfied; and have no demand against you on account of the gold I gave to you, or rather through you to Christ our God and Saviour."

XLIV.

Gregory Nyssen, in his account of the life of Saint Gregory Thaumaturgus, Bishop of *Neocæsarea*, relates the following singular story: "St. Gregory, on his way to take possession of his bishopric, was benighted, and obliged, through the inclemency of the weather, to take up his lodging in a heathen temple, the dæmon of which had been very remarkable for his frequent appearances to the priest, and for the oracles which he delivered. Gregory and his companions departed from this place early in the morning, after which the priest performed the usual rites; but the dæmon answered, that '*he could appear no more in that place, because of him who had lodged there the preceding night.*' The priest, enraged, pursued Gregory, and having overtaken him, threatened to inform the magistrates against him. Gregory, undaunted, told him, that the God whom he served would not only preserve him from men, but that he could, through his assistance, expel dæmons, or re-admit them, as he thought proper; and as a demonstration of such power, he took a slip of paper and wrote on it these words: 'Γρηγοριος τῳ Σατανᾳ· Εισελθε'—'Gregory to Satan: *Enter.*' The paper being laid upon the altar, the dæmon appeared as usual."

"This is, I believe," says Dr. Adam Clarke, "the first letter ever written to the Devil."

XLV.

"Bishop Babington had a little Book, containing only Three Leaves, which he turned over Night and Morning: the first Leaf was *Black*, to mind him of *Hell*, and

God's Judgments due to him for Sin; the second *Red*, to mind him of Christ and his Passion; the third *White*, to set forth God's Mercy to him, through the Merits of his Son, in his Justification and Sanctification."—CLARKE's *Examples* (v. i. p. 540).

XLVI.

A RAKEHELL TO BE CHOSEN BEFORE A DUNCE.

"A senior Fellow of St. John's, (of the opposite faction to the Master) in the presence of Dr. Whitaker, falling on this subject, (proper enough to his text)—what requisites should qualify a Scholar for a Fellowship, concluded that religion and learning were of the quorum for that purpose. Hence he proceeded to put the case,—if one of these qualities alone did appear, whether a religious dunce were to be chosen before a learned rakehell; and resolved it in favour of the latter. This he endeavoured to prove with two arguments; whereof this is the first; 'Because religion may—but learning cannot—be counterfeited. God only can discover the gracious heart, but men may descry an able head. He that chooseth a learned rakehell is sure of something; but who electeth a religious dunce may have nothing worthy his choice, seeing the same may prove both dunce and hypocrite.' His second reason was; 'Because there was more probability of a rakehell's improvement unto temperance, than of a dunce's conversion into a learned man, seeing such an one, radicated and habituated, is unchangeable without miracle.'"—FULLER's *History of the University of Cambridge* (p. 143, 8vo edit.)

XLVII.

CORNELIUS AGRIPPA IN PRAISE OF THE ASS.

"But lest any one should falsly accuse me, that I have call'd the Apostles Asses, it will not be from the purpose to discourse the Mysteries of the Ass. For this creature the Hebrew Doctors expound to be the Hieroglyphick of Fortitude and Strength, Patience and Clemency; and that his influence dependeth on *Sephiroth*, that is, *Hochma*, which signifies wisdom. For his conditions are most necessary for a Scholar of wisdom; for he lives by little food, and is contented whatsoever it be. Patiently he endures Penury, Hunger, Labour, Stripes, and all manner of Persecution; yet of so low and poor an Understanding, that he cannot discern between Lettice and Thistles. Of a clean and innocent Heart, void of Choler, being at peace with all living creatures; patiently carrying all burthens laid upon his back: as a reward whereof, he is never troubled with Lice, or any diseases, and liveth longer than any other Beast. An Ass, saith *Columella*, performs many and very necessary labours beyond his share: for he is many times used in Plowing, and drawing heavie Carts: He is also used in Mills, for the grinding of Corn. There is no Country but wants so necessary a creature as the Ass is. How much the Ass is regarded and esteemed in Augury, *Valerius* witnesses of *C. Marius*, who having conquered both North and South, being at length declared an enemy of his Country, and pursued by *Sylla*, by the advice and guidance of an Ass escaped all his threatenings; an Ass being the cause of his flight and safety. Also in the Old Law God so far honour'd the Ass, that when he commanded every first begotten to be slain for Sacrifice, he onely exempted Men and Asses; granting, that Man should be redeemed for a price, and that a Sheep should be exchanged for the Ass. Christ would that this Beast should be a witness of his Nativity, as is generally affirm'd: And by him he would be saved from the hands of *Herod*. The Ass was consecrated by the touch of the body of Christ: for Christ ascending to *Jerusalem* in triumph for the Redemption of mankinde, as it is recorded in the Gospel, rode upon an As; which was mysteriously foretold by the Oracle of

Zachary. And we read that *Abraham* the Father of the Elect rode onely upon Asses. So that the Proverb commonly repeated among the Vulgar, is not spoken in vain, *That the Ass carries Mysteries*. Wherefore I would hereby advertise the famous Professors of Sciences, that if the unprofitable burthen of Humane Knowledge be not laid aside, and that Lions borrowed skin put off, (not that of *the Lion of the Tribe of Judah*, but of the *Lion that goes about roaring, and seeking whom he may devour*) whereby ye shall be turned into meer and bare Asses, that ye will be utterly and altogether unfit to carry the Mysteries of Divine wisdom. Neither had *Apuleius* of *Megara*'s Ass been admitted to the holy Mysteries of *Isis*, if he had not been turn'd out of a Philosopher into an Ass. We read Miraculous actions of divers Beasts; as, that an Elephant writ the Greek letters: and *Plutarch* relateth a Story of one, that being a Rival with *Aristophanes* the Grammarian, lov'd a young Maid named *Stephanopolides*. And in the same Author we read of a Dragon that lov'd a Virgin of *Etholis*. The same also preserv'd his Nourisher, running to her assistance, as knowing her voice. In *Pliny* we finde that a Serpent call'd *Aspis* was accustomed to come daily to a certain mans Table, who perceiving the son of her Host to be slain by one of her young ones, she slew her young one in revenge of the broken law of Hospitality; nor would ever after for shame come to that house again. The same Gratitude is recorded of a Panther to a man, for helping her young ones out of a ditch; for which she conducted him out of the desart, till she brought him safe into the open Road. Histories also report that *Cyrus* was suckled by a Bitch, and the founder of the *Roman* Citie by a She-wolf. I pass over the Wonders related of Dolphins, and the Gratitude of Lions for benefits receiv'd. Nor will I speak of the Bear of *Daunia*, nor of the Bull of *Tarentum*, both tam'd by *Pythagoras*. But that which surpasseth all admiration is this, That *Ammonius* of *Alexandria*, Master of *Origen* and *Porphyrie*, is said to have had an Ass one of the hearers of his Wisdom, a Fellow-scholar with the rest. We finde also in sacred Story, that an Ass was endued with the spirit of Prophecie: for when *Balaam* a wise man and a Prophet went to curse the people of *Israel*, he saw not the Angel of the Lord; but the Ass saw him, and with the voice of a man spake to *Balaam* that rode him. Thus, I say, sometimes the simple and rude Idiot sees those things oft-times, which a School-Doctor, blinded with the Traditions of men, cannot perceive. Did not *Sampson* with the jaw-bone of an Ass kill and slay the *Philistims?* and being thirsty, when he prayed to the Lord, the Lord loosned a tooth in the same jaw-bone, and clean water sprang out immediately; which when he had drank, his spirits were refreshed, and his strength recovered. Did not Christ by the mouth of his silly Asses and rude Idiots, the Apostles, vanquish and put to silence all the Learned Philosophers of the Gentiles, and great Lawyers among the Jews; trampling under-foot all manner of worldly wisdom; drinking to us out of the Cheek-bone of his Asses the water of wisdom and everlasting life? By what has been already said, it is now as clear as the Sun, that there is no Beast so fit and proper to retain Divinity as the Ass; into which creature if ye be not transform'd, ye shall not be able to carry the Divine Mysteries. It was a name common to the Christians among the *Romans*, to be call'd *Asinarii*; and they were wont to paint the Image of Christ with the ears of an Ass, as *Tertullian* witnesses. Wherefore let neither Popes repute it to their shame, if among those Giantlike Elephants of Sciences, there may be some Asses. Neither let Christians won-

der, if among those Prelates and expert Doctors, the better learned one is, the less he be esteemed: for the songs of Nightingales are not proper for the ears of Asses; and it is a Proverb, *That the untuneable braying of Asses is not agreeable to the Harp.* And yet the best Pipes are made of the bones of Asses, the marrow being taken out; which as they far exceed the harmony of the Harp, so these Religious Asses far surpass the Brangling and Braying of idle Sophisters. Thus several Philosophers coming to visit *Antony*, and to discourse with him, being by him answer'd in a few words, return'd with shame. We read also of a certain Idiot that convinc'd a most learned and subtil Heretick, and forc'd him to turn to the Faith, whom the best and most learned Bishops at the Council of *Nice* with a long and difficult Disputation could not convince. Who being afterwards demanded by his friends, how it came to pass that he yielded to the Fool, who had resisted and withstood so many and so great Learned Bishops, replied, *That he had easily given the Bishops words for words, but that he could not resist this Idiot, who spake not according to humane wisdom, but according to the Spirit.*"—(VANITY OF ARTS AND SCIENCES. London, 1676. 8vo, pp. 360–364.)

Translation of a Letter

FROM M. E. RENAN TO M. GUEROULT, EDITOR OF THE "OPINION NATIONALE."

THE following letter from M. Renan to M. Gueroult, editor of the *Opinion Nationale*, in answer to certain questions asked him through the columns of that journal, is translated from its issue of the 4th of September, 1862. What the questions were, will sufficiently appear from the text of this reply. The letter, though perhaps hardly within the scope of a bibliographical journal, is interesting and valuable, as showing the peculiar philosophical opinions held by one of the most distinguished scholars of the liberal school of modern scientific philosophers:

"CHALIFERT, NEAR LAGNY,
August 27, 1862.

"Coming from you, the delicate questions which you address to me in your issue of the 23d, cannot remain without an answer. Far from me be the pretension to solve, in a page, problems the solution of which humanity has sought for nearly four thousand years; but I owe you some explanations upon the phrase which you quoted from me, and which, taken by itself, might cause some misunderstanding.

"You are right in saying that man is not absolutely free. There is in him a considerable element of fatality, arising from the fact that, by a part of his being, he forms a part of Nature. His body obeys the laws of bodies with weight; the chemical operations which take place in his organs, know neither remission nor pity. But I cannot, on the other hand, admit any liberty in Nature.

"For an Omniscient Being, every thing would be calculable in the movements of this world, if man had not the power, by his free will, of introducing a spontaneous force in the regular course of events, and thus changing the results. The weather of to-day has not been forewritten from all eternity, because the state of the atmosphere has been modified, in a certain measure, by the work of man. It has not been written from all eternity that such a forest should be cut down, or such a marsh drained. But in a world which should contain no living beings, every thing would take place according to the laws of an absolute inflexibility, and every thing could be foretold by any one who was wise enough to do so. In other terms, every thing would be math-

ematical; no unforeseen element would exist.

"You admit that science cannot prove the existence of a Free Being, superior to man, interfering in Nature for the purpose of changing its course. But, you add, can science prove that such a Being does not exist? I do not inquire whether it can, in a metaphysical and *à priori* way. But the experimental proof is sufficient. Such a Being has never revealed himself in a scientifically-proved manner. When he shall reveal himself, we will believe in him. It is not for us to demonstrate the impossibility of a miracle; it is for the miracle to demonstrate itself. What proof have we that sirens and centaurs do not exist, except that they have never been seen? What has banished from the civilized world a faith in the old demonology, except the observation that all the deeds formerly attributed to demons are well enough explained without their agency? A being who does not reveal himself by any act, is, for science, a being without existence.

"I know that people are often led to distinguish the simple intervention of a superior will, in the ordinary course of things, in view of a certain end, from what is, properly speaking, a miracle. It is, however, a distinction which fades away before a rigorous analysis. In fact, what means such intervention? It means that the things of this world may take, in consequence of a supernatural force, acting in a given moment, a different course from what they would have otherwise taken. A miracle is nothing else. The flagrant violation of the accustomed order, which constitutes a miracle in the eyes of men, implies only a greater degree of difficulty; but the words *easy* and *difficult* have no meaning when we are speaking of an all-powerful being. For God, it is no more of a miracle to resuscitate the dead, to make a river flow back to its source, than to change the direction of the wind during some day of battle, to stay a sickness which might prove mortal, to sustain an empire which might fall, or to violate the liberty of human resolve. In the one case, the violence done to natural laws is most evident; in the other it is hidden. For God there is no difference. Bashful miracles (*miracles honteux*), seeking to conceal themselves, are none the less miracles. Providence, then - understanding the word in its vulgar acceptation —is a synonym for thaumaturgy. The whole question is, to know whether God emits particular acts. For myself, I believe that the true Providence is not distinct from the order, so constant, divine, perfectly wise, just, and good, which reigns in the laws of the universe.

"You seem to believe, my dear sir, that such a doctrine is synonymous with atheism. Here I strongly protest. Such a doctrine is the exclusion of a capricious God, thaumaturgic, acting by fits and starts; allowing the clouds generally to follow their course, but making them deviate when he is prayed to do so; leaving such a lung or intestine to decompose up to a certain point, but staying the decomposition when a vow is made to him; changing his mind, in a word, according to his views of interest. Such a God, I am free to say, is unscientific. We do not believe in him; and should the saddest consequences result from this fact, the absolute sincerity of which we make profession obliges us to say so.

"But, in removing so gross an idea of the Divinity, we believe that we combat superstition, and not real religion. Malebranche has admirably demonstrated this before us, in his *Méditations Chrétiennes*: 'God does not act by individual wishes' (*Dieu n'agit pas par des volontés particulières*). This profound orator, bolder than we are, established this thesis *à priori*, from the consideration of the Divine perfections. We establish the same thesis by the

absence of facts proving the contrary, and we translate it thus: 'There has never been shown, in Nature or in history, any fact caused manifestly by an individual will superior to that of man.' When this observation shall be overthrown by a single proved fact, we shall hasten to modify the theory which we believe ourselves justified in deducing from it.

"As to the true God of the human conscience, he is unassailable. He has his right to be, in an invincible faith, and not in a more or less ingenious process of reasoning. Nature is immoral; the Sun has looked down upon the most crying sins without veiling himself; he has smiled upon the worst of crimes. But in the conscience rises a sacred voice, which speaks to man of quite another world—the world of the ideal; the world of truth, of goodness, of justice! If there existed nothing but Nature, we might ask ourselves if God is necessary. But since first there existed an honest man, God has been proved. It is in the world of the ideal, and there only, that the various faiths of natural religion have their legitimate origin. But, I cannot repeat it too often, it is the ideal which really is, and the fleeting reality which only seems to be. The just soul which sees through the crystal of this world the pure idea, disengaged from time and space, is the most clear-seeing. He who shall consecrate his life to the good, the true, and the beautiful, will be the best-advised. This is the living God who is felt, but does not prove himself. I need no miracles to believe in him; I need only in silence hearken to the imperative revelation of my own heart.

"Thus the men who have had a really fruitful sentiment of God, have never put these questions in a contradictory way. They have been neither Deists, after the manner of the French school, nor Pantheists. They have never lost themselves in those subtle questions where their genius would have vainly consumed itself. They have powerfully felt God; they have lived in him; they have not defined him. Jesus occupies an exceptional rank in this Divine phalanx. In recognizing himself as the Son of God, in authorizing men to call God their Father, in overthrowing the superstitions of the ancient worships by his beautiful theory of prayer (Matt., chap. vi.), of spiritual adoration (John, chap. iv.), in giving the example of a life entirely consecrated to the works of his Father, he has realized the highest consciousness of God which has probably ever existed in humanity. For this reason, the truly religious men, of all ages, would be his disciples, even though they should disagree with almost all the points of faith which the Churches issuing from him have developed under his name.

"'Besides Nature and Man, is there, then, nothing?' you ask.

"There is every thing, I would answer. Nature is only an appearance; man is only a phenomenon. There is the eternal foundation, there is the infinite, the substance, the absolute, the ideal; there is, according to the fine Mussulman saying, *that which endures*; there is, according to the finer Jewish saying, *that which is*. This is the Father from whose bosom all things issue, and to whose bosom all things return. Let us take away from the Divine life every notion belonging to our fleeting existence. Is this Absolute Being free? Is he conscious? Does the conscious particle which returns to him preserve its consciousness? *Yes* and *no* are equally inapplicable to these sorts of questions. They imply an absolutely incurable delusion, the tendency to transport the conditions of our finite existence into the infinite existence.

"We do not conceive of existence except under the form of a limited *I*. In order to represent to himself an existing God, it was inevitable that man should make him

in his own image; that is to say, make him also a limited *I*. But who does not see that such a conception is self-contradictory? the infinite being presented as a finite—the pure spirit endowed with the attributes which presuppose organs! In order to be consistent, they should push anthropomorphism to its last results. For—let us not deceive ourselves in this matter—all the faculties which the vulgar Deism attributes to God have never existed without a brain. There has never been memory, foresight, perception of exterior objects, consciousness, finally, without a nervous system. The human vocabulary applied to Divinity shocks us at every instant. Why attempt to express the Infinite by words and phrases which are essentially limited? Why wish to reason concerning that which we recognize as ineffable? With an immense variety of formulæ, and to enormously different degrees of simplicity or refinement, humanity will adore to all eternity that *single substance with many names* (Æschylus, *Prometheus*, v. 218), that common Father of all those who seek the good and the true. Every one creates his own theology according to his needs, and all violent attempts to change quickly the received ideas upon this matter are full of danger. But we do no violence to the opinion of any one, in expressing what we believe. The listener or the reader remains free before the doctrine which is exposed to him. He will agree to it, if it suits his degree of culture; he will not agree to it, if it is either premature or too backward for him.

"Besides, who is deceived here, and what a comedy is human life, if it is composed of some millions of thinking beings occupied in simulating with each other faiths which they do not hold! It is not by hypocritical reticence that a faith which has run its course, can be made to live a day longer. Every opinion, freely conceived, is good and moral for him who has conceived it. From all sides we come to sum up the exterior legislation on religion in a single word—liberty.

"Receive, my dear sir, the expression of my most distinguished sentiments.

"Ernest Renan."

Miscellaneous Items.

The Cambridge Edition of Shakespeare.

The first volume of the Cambridge edition of Shakespeare, edited by W. G. Clark, fellow and tutor of Trinity College, and Mr. John Glover, librarian of Trinity College, will be published at the end of March, by Messrs. Macmillan and Co., and the whole will be completed in eight volumes, price half a guinea each, issued at intervals of four months. The work will be handsomely printed, in demi-octavo, at the University press, and these are the features which will distinguish it from previous editions: I. A text based on a thorough collation of the four folios, and all the quarto editions of the separate plays, and of subsequent editions and commentaries. II. All the results of this collation will be given in notes at the foot of the page, and to these will be added conjectural emendations collected and suggested by the editors, and furnished to them by their correspondents. The reader will thus have, in a compact form, a complete view of the critical materials out of which the text of Shakespeare is formed. III. In the cases where a quarto edition exists, differing from the received text to such a degree that the variations cannot be shown in the notes, the text of the quarto will be printed *literatim*, in a smaller type, after the received text. IV. The lines of each scene will be numbered separately. V. At the end of each play will be added a few critical notes upon such passages as require discussion. VI. The Poems, edited on a similar plan, will

v the dramatic works. Uniform with edition, Mr. W. Aldis Wright, M. A., paring *A Glossarial Index to the Plays Poems of Shakespeare*, comprising ex-itions of the archaic words and usages ords, as well as of obscure allusions and ructions. Although specially adapted e Cambridge edition, it will be fit for vith any other.

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tæ e Profanis Scriptoribus Historiæ, etc.,
BY JAMES ROSS, OF PHILADELPHIA.

HE *Historical Magazine*, during the year, has, for two or three months in ssion, contained notices of JAMES ROSS, ce-noted teacher in Philadelphia. He not seem to have been an historical acter of sufficient importance to occupy uch space. The inquiries and replies erning him must have been due to the ionate remembrance of some of his old ls. It is possible that the extent of his cal knowledge exists chiefly in the boy-onder

at one small head could carry all he knew."

have before me two books whose title-s, respectively, are as follows:

Selectæ
e
Profanis Scriptoribus
Historiæ.
Quibus admista sunt
Varia honeste vivendi præcepta,
Ex iisdem scriptoribus deprompta.
bus exemplar emendatius, quantitate sylla-um justa plenius notatum; atque in usum discentium melius accommodatum.
JA. ROSS, A. M.
aniorum literarum, nec non et Græcæ Linguæ in Academia Phil. Professore.
Philadelphia:
Printed for M. Carey & Son,
No. 126, Chestnut Street,
1819.

Selectæ
E Profanis
Scriptoribus
Historiæ.
Quibus admista sunt varia honeste
Vivendi præcepta ex iisdem
Scriptoribus deprompta.
Pars Prima.
ROMÆ, MDCCLXI.
Typis S. Congr. De Propag. fide.
Superiorum facultate.

On the reverse side of the title-page is printed the certificate of copyright, in which Ross is recited to claim the right of authorship. In his preface, also, Ross claims to be the author, using the personal I in his description of the book, of its preparation, its contents, its object, and its merits.

I find this preface to be a translation into English of a part of the Latin preface to the older book, in which he construes "*Sanctæ Ecclesiæ doctrinæ*" by the word "gospel" —a rendering somewhat more Protestant than correct.

In a sort of circular address to teachers, following the preface, Ross styles himself "Editor," but fails to give credit for the book to the real author. The older book is without the author's name. The preface speaks of the author's having lately published a book of selections from the Old Testament, for the use of schools. The older book is a duodecimo, in two parts, both bound in one volume, each part separately paged; the first part containing the first, second, and third books, and the second part the fourth and fifth. Ross's book is in one volume of 299 pages, divided into five books. The five books are divided into chapters, and each chapter has a title descriptive of its contents; and all the chapters are numbered and entitled alike in both volumes, except that in Ross's edition the heading of the last one is wrongly printed in the index, "*Patientia decori est, si salutaris sit*," while in the body of the book the right word, "*Potentia*," is used.

All there is original in the edition of Ross, is a part of the title-page, the address to teachers, and the marking of the quantity of all the penult and antepenult vowels (except those long by nature or position),

and many others in long words. This must have been a tedious labor before printing, and a more tedious labor in the reading of proof-sheets. He fairly earns the praise of patience and diligence, but not of authorship or scholarship, for he stole the work bodily. A. G. J.

Troy, N. Y.

Two Sides of the Question.

EMP.

Force is the last relief which lovers find,
And 'tis the best excuse of women-kind.

IND.

Force never yet a generous heart did gain;
We yield on parley, but are stormed in vain:
Constraint in all things makes the pleasure less;
Sweet is the love that comes by willingness.

EMP.

No! 'tis resistance that inflames desire,
Sharpens the darts of Love, and blows his fire:
Love is disarmed that meets with too much ease;
He languishes, and does not care to please:
And therefore 'tis your golden fruit you guard
With so much care, to make possession hard.

Noisy Virtue.

Such Virtue is the plague of human life;
A virtuous woman's but a cursed wife.
In vain of pompous chastity you're proud;
Virtue's adultery of the tongue, when loud;
I with less pain a prostitute could bear,
Than the shrill sound of "*Virtue! virtue!*" hear.
. . . . . In unchaste wives,
There's yet a kind of recompensing ease;
Vice keeps them humble, gives them care to please;
But against clamorous Virtue, what defence?
It stops our mouths, and gives your noise pretence.

An Aged Lover.

What's Love to you?
The bloom of Beauty other years demand,
Nor will be gather'd by such wither'd hand.
You importune it with a false desire,
Which sparkles out and makes no vivid fire:
This impudence of age, whence can it spring?
All you expect, and yet you nothing bring;
Eager to ask, when you are past a grant;
Nice in providing what you cannot want.
Have conscience; give not her you love, this pain;
Solicit not yourself and her in vain:
All other debts may compensation find;
But Love is strict, and will be paid in kind.

Americanisms.

So-called *Americanisms* are often only English archaisms; and are often to be met with in the older literature, especially in the writings of the dramatists, down to the beginning of the eighteenth century. The following terms and phrases occur as stated: "*Richest stories*," Buckingham's *Rehearsal* (1672), act i. "*A pretty smart sort of a reason*," is employed in Cibber's *She wou'd and She wou'd not* (1703), act iii. "*Pretty considerably glad to see you*," is to be found in the same play, act iv. scene i. "*Something gay indeed*," occurs in the same act of the same play. W. A. J.

Messrs. Philes & Co. have ready for the press, and are now taking subscriptions for, a reprint of *The Paradise of Dayntie Devises*. The text of this edition is taken from the reprint of 1810, edited by Sir Edgerton Brydges. The biographical notes have been prepared expressly for this edition, using Brydges as a basis, but incorporating much information that has been brought to light since his edition was issued. This edition will be printed in small quarto, in the best style of art, upon India paper, and is limited to 500 copies, as follows:

400 on small paper, at $2.00 each.
100 on large paper, at 4.00 each.

At these prices, copies will be furnished to subscribers only; and as soon as they are supplied, the prices will be raised to $2.50 for the small-paper copies, and $5.00 for the large-paper copies. Messrs. Philes & Co. propose to make this reprint of *The Paradise of Dayntie Devises* the first volume of a series of reprints of scarce collections of old English poetry. The next volume in the series will be "England's Helicon."

The Philobiblion

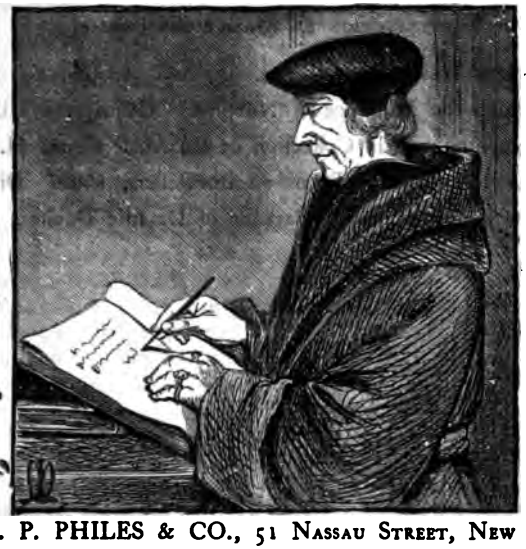
A Monthly Bibliographical Journal.

Containing Critical Notices of, and Extracts from, Rare, Curious, and Valuable Old Books.

Vol. II.

Græcos primùm auctores, deinde vestes emam. Eras. Epist.

Statimque ut pecuniam accepero,



GEO. P. PHILES & CO., 51 Nassau Street, New York.
MDCCCLXIII.

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IX. Catalogue.

C. A. ALVORD, PRINTER.

CATO's MORAL DISTICHS

Englished in Couplets.

PHILADELPHIA:
Printed and Sold by B. FRANKLIN, 1735.
[Small 4to, pp. vi. 23.]

THIS curious translation of the *Disticha de Moribus* of DIONYSIUS CATO, by the "Honourable and Learned Mr. Logan," is now, unquestionably, one of the rarest books printed by Franklin. It was published nine years earlier than Logan's well-known version of Cicero's *Cato Major*, which the printer (Franklin), in his address to the reader, states was the "first Translation of a *Classic* in this *Western World*." This statement, though highly creditable to Franklin's enterprise and energy as a printer, is rather remote from the truth. Nearly fifty years before the birth of Logan, and more than a century prior to the birth of Franklin, the traveller and poet, George Sandys, "an accomplished Gent., of a fluent and ready discourse and excellent comportment," connected with the government of the colony in Virginia, had "Englished" Ovid's *Metamorphoses*, which was first published, in folio, at London, 1626, and again at Oxford, in 1632. Sandys's translation being now, comparatively, a common book in this country, it will be sufficient to refer the reader to his dedication of the work to Charles I., for further particulars concerning his version, and the circumstances under which it was made. It may not, perhaps, be irrelevant to mention here that precisely twenty-two years after the publication of the first edition of Sandys's Ovid, John Norton printed in London his *Resp. ad Guil. Apollonii Syllogen ad Componendas Controversias in Anglia;* "and it was, I suppose," says Cotton Mather, in his Life of Norton (Boston, 1695, 12mo, pp. 10), "*the first Latin Book that was ever Written in this Country.*"

Both these translations, by Logan, are noticed by Messrs. Duyckinck, in their *Cyclopædia of American Literature*, and, as a matter of course, with bibliographical inaccuracy. The *Cato Major* printed by Franklin is *not* a *quarto*, but an *octavo* volume, containing eight pages for the preliminary matter, and one hundred and fifty-nine pages for the body of the work. On the title-page, the words *Cato Major*, *Old-Age*, and *Philadelphia*, are printed in red ink. The type is large, clear, and beautiful, resembling that used by the celebrated

Baſkerville. It is printed on thin but ſtrong linen paper, the water-mark in which is a ring and a ſemicircle, ſurmounted with a croſs. Altogether, the book is a very remarkable ſpecimen of typographical elegance and beauty, and is alſo a good illuſtration of the excellent taſte and artiſtic ſkill of the great man by whom it was printed. Twenty-five dollars would readily be given by an *amateur* collector of choice books, in this city, for an *uncut* copy of this maſterpiece of Franklin's preſs.

The title of Logan's tranſlation of Cato's *Moral Diſtichs*, as "penned" by Meſſrs. Duyckinck in their *Cyclopædia*, is as follows: "*A Tranſlation of Cato's Diſtichs into Engliſh verſe.*"

The ſize of the volume and the date of its publication are not mentioned, perhaps for the obvious and ſimple reaſon that thoſe "painful and moſt reſearching writers" had never ſeen the "dainty little work"—the title of which, it will be obſerved, they have recorded with ſuch ſcrupulous care and ſurpriſing bibliographical fidelity.

Theſe bibliographical blunders of the Meſſrs. Duyckinck, though in themſelves comparatively trivial, are noted here, merely as examples of the diſcreditable careleſſneſs and inaccuracy with which they have recorded the titles and deſcribed the contents of a large proportion of the books noticed in their bewildering *Cyclopædia*. If, as ſome people ſay, to quote inaccurately be the ſign of elegant culture, the Meſſrs. Duyckinck certainly deſerve credit for genteel accompliſhments.

Following the title-page—which ſtands literally as printed at the head of this article—is a characteriſtic addreſs of the Printer to the Reader, occupying nearly one page and a half, and deſcribing the circumſtances that cauſed the tranſlation to be made. This addreſs, on account both of its information and of its novelty, we print entire, *verbatim et literatim:*

"The PRINTER to the READER.

THE Manuſcript Copy of this Tranſlation of Cato's Moral Diſtichs, happened into my Hands ſome Time ſince, and being my ſelf extreamly pleaſed with it, I thought it might be no leſs acceptable to the Publick; and therefore determined to print it as ſoon as I ſhould have convenient Leiſure and Opportunity. It was done by a Gentleman amongſt us (whoſe Name or Character I am ſtrictly forbid to mention, tho' it might give ſome Advantage to my Edition) for the Uſe of his own Children; But in my Opinion, it is no unfit or unprofitable Entertainment for thoſe of riper Years. For certainly, ſuch excellent Precepts of Morality, contain'd in ſuch ſhort and eaſily-remember'd Sentences, may to Youth particularly be very ſerviceable in the Conduct of Life, ſince there can ſcarce happen any Affair of Importance to us, in which we may need Advice, but one or more of theſe Diſtichs ſuited to the Occaſion, will ſeaſonably occur to the Memory, if the Book has been read and ſtudied with a proper Care and Attention.

When I obtained Leave to make this Publication, I procured alſo the following Account of the Author and his Work; for I thought ſomething of the kind neceſſary to be prefix'd to it.

In moſt Places that I am acquainted with, ſo great is the preſent Corruption of Manners, that a Printer ſhall find much more Profit in ſuch Things as flatter and encourage Vice, than in ſuch as tend to promote its contrary. It would be thought a Piece of Hypocriſy and phariſaical Oſtentation in me, if I ſhould ſay, that I print theſe Diſtichs more with a View to the Good of others than my own private Advantage: And indeed I cannot ſay it; for I confeſs, I have ſo great Confidence in the common Virtue and Good Senſe of the

People of this and the neighbouring Provinces, that I expect to sell a very good Impression."

The account of the author herein alluded to, follows the address, and occupies two closely-printed pages. It contains, however, nothing authentic or important—more modern researches having cleared up all mystery as to the authorship of the *Distichs*, and so rendered old speculations and conjectures entirely superfluous.

It would be curious to know how much of the aphoristic wisdom of *Richard Saunders, Philomath*, was due, in the mind of Franklin, to his intimate acquaintance with this translation of Cato's *Distichs*. He admits that this book came into his possession some time before its publication, in 1735, and that he waited for "Leisure and Opportunity" before printing it. *Poor Richard's Almanack* was commenced in 1732 (see Franklin's *Autobiography*, page 101, Philadelphia, 8vo, 1818), not in 1733, as stated by Messrs. Duyckinck, in their notice of Franklin; and it is not impossible that the sage may have gathered from these *Distichs* many hints for his popular Aphorisms. There is certainly a striking similarity in their tone and sentiment. We annex the First Book of the *Distichs*, as translated by Mr. Logan, and invite the reader to compare them with the wise saws of *Poor Richard:*

CATO's
MORAL DISTICHS.

1.

IF God be Spirit, as old Texts assure,
Him chief o'er all with purest mind adore.

2.

Be still industrious, too much sleep refrain;
For Vice from Sloth does constant Succours gain.

3.

Think the first Virtue's well to rule the Tongue;
He's godlike wise, who ne'er employs it wrong.

4.

Consistent always with thy self be found;
Who thwarts himself, would thwart all Mankind round.

5.

If o'er Mens Lives and Deeds thou cast an Eye,
While all spy Faults, free from them none thou'lt spy.

6.

The Charms of hurtful Joys, tho' sweet, refuse;
'Tis sometimes Gain ev'n Wealth itself to lose.

7.

Or grave or gay appear, to suit the Time:
The Wise may Manners change without a Crime.

8.

Let not your Wife's weak Humours Anger move;
Against a Servant you've just Cause to love.

9.

When thou reproves a Friend, tho' scarce he'll bear,
Tho' much he frown, continue still thy Care.

10.

Wage not with Men of Words, a noisy War;
Words *all* have got, *Few* Wisdom to their share.

11.

So love thy Friends, and so thy Favours deal,
As that thy self their Want may never feel.

12.

Spread not Reports, lest they be thought thy own;
From Tatling Mischief springs, from Silence none.

13.

Let not *another's* Promise *thine* engage
To plight thy Faith; 'tis now a faithless Age.

14.

When others praise thee, judge thy self alone;
Better thou'rt to thy self than others known.

15.

A Friend's good Offices aloud proclaim;
But thy good Deeds to others never name.

16.

While in Old-age you others Conduct tell,
Think whether in your Youth your own was well.

17.

What Men in private whisper, never mind;
The Guilty always think themselves design'd.

18.

While Fortune's smiling, bear a watchful Eye
On her Reverse, her Favours swiftly fly.

19.
Since on ſo frail a Tenure Life is held,
Thy Hopes on Death's Reverſions never build.

20.
The poor Man's Preſent from his ſcanty Store
With Thanks receive, as if its Worth were more.

21.
Since Nature form'd thee naked in the Womb,
Grudge not at Want; it does thy State become.

22.
Fear not the End of Life, it ends thy Care;
He preſent Life deſtroys, who Death does fear.

23.
When to thy Merit, Friends ungrateful prove,
Accuſe not Heaven, but with more Judgment love.

24.
Spare but to ſpend, and Spending ſpare ſo well,
As neither *now* nor *after* Want to feel.

25.
Promiſe not twice what may at once be done,
Leſt thou be bounteous deem'd in *Words* alone.

26.
Him, who is kind in *Words*, but falſe in *Heart*,
In his own Coin repay, with Art for Art,
[*Yet with unblemiſh'd Honour act thy Part.*]

27.
No Streſs on ſmooth-tongu'd Mens Profeſſions lay;
Sweet plays the Fowler's Pipe to gain his Prey.

28.
If thou haſt Children, but no Wealth to give,
Then teach them Arts, that they may learn to live.

29.
Mean things as Great, great things as *Mean* eſteem;
So neither *prodigal* nor *near* thou'lt ſeem.

30.
Act not thy ſelf what thou art worſt to blame;
When Teachers ſlip themſelves, 'tis double Shame.

31.
Crave what is Juſt and Honeſt, nought beſide;
'Tis vain to aſk what may be well deny'd.

32.
Th' unknown to what thou knows do not prefer;
For Judgment governs *here*, Chance only *there*.

33.
Since Life's frail Courſe through certain Danger lies,
Each new-come Day as a new Purchaſe prize.

34.
Tho' in the right, yield ſometimes to a Friend;
Friendſhip by kind Complaiſance is maintain'd.

35.
In queſt of greater Matters, ſpare not ſmall;
'Tis Profit that in Love unites us all.

36.
With Intimates no trifling Quarrels move;
Wrath *Hate* begets, Concord increaſes Love.

37.
When Servants Failings thy Reſentments warm,
Thy Anger check, leſt thou their Perſons harm.

38.
Your Friends o'ercome not always when you can;
For Patience often ſpeaks the greater Man.

39.
What thou haſt gain'd with Toil, preſerve with Care;
Heavy's the Taſk paſt Loſſes to repair.

40.
In Plenty let thy Friends thy Bounty ſhare;
Yet make they (*ſic*) ſelf thy moſt peculiar Care.

RELIGIO MEDICI
A LETTER TO A FRIEND
CHRISTIAN MORALS
URN-BURIAL
AND OTHER PAPERS

BY

SIR THOMAS BROWNE, Kt. M.D.

BOSTON
TICKNOR AND FIELDS
1862

[12mo, pp. 342.]

The familiar but ſignificant anecdote of the ſtudent who wanted Dr. Parr to join him in writing a book, occurs to us as we examine the conſtruction of this volume. "Put in all that I know," ſaid the Doctor, "and all that you don't know, and it would

be a large one." Mr. James T. Fields, in editing a new edition of the *Religio Medici* of Sir THOMAS BROWNE, has proceeded upon much the ſame principle. He has put in all the intelligence furniſhed him by previous editors, and all the ignorance peculiar to himſelf; and the reſult is, a ſignal ſpecimen of literary quackery. We turn theſe pages in vain to diſcover any features of excellence not poſſeſſed by former editions, any traces of ſuch editorial labor as might redeem the work from the charge of being utterly ſuperfluous. Several editions of the *Religio Medici* of Sir Thomas Browne —correct, convenient, and handſome—have long been before the public. There was no neceſſity for a new one, and certainly Mr. Fields was not competent to prepare it, even had ſuch a neceſſity exiſted. A little ſhrewdneſs and a little taſte may qualify a man for the buſineſs of trading in books, but ſomething of ſcholarſhip is deſirable in one who preſumes to edit an Engliſh claſſic. Superficial readers may, perhaps, marvel at the erudition and the enterpriſe of Mr. Fields. His coterie of Boſton admirers will doubtleſs be charmed with the learning of "Boſton's favorite publiſher." It is ſomething to have diſcovered that the writings of Sir Thomas Browne are "eloquent writings," and that Sir Thomas himſelf was "an old Engliſh phyſician." But we are convinced that no ſcholar will examine this publication without a ſentiment of mingled wonder and contempt at the effrontery which has inſpired ſuch a ridiculous ſpecimen of bookmaking.

In the intereſts of literature it is worth while, now and then, to expoſe the method by which incompetent perſons manage to acquire a reputation for ſcholarſhip and ability. The preſent is an inſtance in point. We ſhall illuſtrate this fact by a brief comment on the ſeparate features of the work under conſideration.

The firſt luxury to which we are treated by the munificent Mr. Fields is a "Biographical Sketch of the Author." Forty-four ſentences of this intereſting production compriſe the ſum total of that gentleman's editorial labors. The remainder conſiſts mainly of garbled extracts from Whitefoot's "Minutes." As to the authenticity and the ſtyle of this ſketch, to ſay nothing of the care beſtowed upon its preparation, the reader may judge by comparing it, in ſections, with correſponding extracts from a life of Sir Thomas Browne by Dr. Johnſon. It will be obſerved that Mr. Fields has adopted the errors made by Dr. Johnſon, without materially deviating from the language of that biographer. By this means, he has certainly ſaved himſelf ſome trouble; but it is queſtionable whether the merit of his edition has thereby been commenſurately increaſed. Mr. Fields admits that he has "largely conſulted" other editors. Had he indeed done this, inſtead of copying from them without ſtint and without diſcretion, he might have aſcertained, among other facts, that Dr. Johnſon is not always a ſure authority. Here is the contraſt of extracts, however—a ſignificant inſtance of editorial botching:

Life of Sir Thomas Browne by Mr. Fields.

"Sir THOMAS BROWNE was born in London, on the 19th of October, 1605, and died on his birthday, at Norwich, in 1682. His father came of an ancient Upton family, in Cheſhire, and enjoyed a good name as an honeſt merchant.

"This excellent perſon dying when his

Life of Sir Thomas Browne by Dr. Johnſon.

"Sir THOMAS BROWNE was born at London, in the pariſh of St. Michael in Cheapſide, on the 19th of October, 1605. His father was a merchant, of an ancient family at Upton in Cheſhire.

"He loſt his father very early; he was,

ſulted," a few facts, not mentioned by "the present editor," may enable our readers to underſtand.

The whole number of notes compriſed in this volume is two hundred and ſixty-ſix. Of theſe, one hundred and fifty-ſix are taken bodily from the well-known Pickering edition of the *Religio Medici*, etc., edited by Gardiner (London, 1845). They are diſtributed as follows:

NOTES AND REFERENCES OF GARDINER, USED BY FIELDS.

On the *Religio Medici*	101
" *A Letter to a Friend* . . .	14
" *Chriſtian Morals*	41

The remaining one hundred and ten are reprinted from the well-known edition of the Works of Sir Thomas Browne edited by Mr. Simon Wilkin. Theſe latter are diſtributed thus:

NOTES AND REFERENCES OF WILKIN, USED BY FIELDS.

On *Urn-Burial*	79
" *Garden of Cyrus*	25
" *Dreams*	4
" *Letter and Reſolves*	2

It would be intereſting to inquire what portion of this arduous labor muſt be attributed to "thoſe friends" who, as Mr. Fields ſubſequently remarks, "have kindly aided him with their corrections and annotations." Did they read his memoir in manuſcript, and did they correct and refine the orthography? If ſo, great credit is certainly due to friendſhips ſo fruitful and labors ſo Herculean. It is proper to add that Mr. Fields, though he makes no mention of Wilkin, acknowledges obligations to Gardiner, and alſo to the late Rev. Alexander Young, D. D., of Boſton. What he derived from Gardiner, we are enabled to judge; but what it is that he derived from Young is not ſo clear. Did that reverend gentleman change Gardiner's reference, "*Our phyſician a churchman*," into "*His belief defined*," which is Mr. Fields's reference, printed on page 8? or is he in any manner reſponſible for the garbled text of Mr. Whiteſoot's Minutes? The point is a dark one, and we do not care to purſue it. Mr. Fields, like Mr. Gardiner, hopes that "the endeavor to ſupply a more perfect text than has hitherto appeared has been ſucceſsful"—a hope which would have a better chance of fulfilment had any ſuch endeavor been really made. The truth is, that Mr. Fields, bent upon dazzling the Hypatias of Boſton with his brilliant ſcholarſhip, has ſimply reprinted, without improving upon, the text of Gardiner, and has manufactured a ſalable book by "cribbing" the labors of abler and more cultivated men. "It is a diſgraceful fact," ſays a recent Engliſh biographer, "that, in our own day, the ſkull of Sir Thomas Browne has been abſtracted from his grave and placed in a muſeum." Scarcely leſs diſgraceful is the fact that the noble fruits of that original and vigorous intellect ſhould thus become the food of a literary paraſite. Mr. Fields's book has been puffed *ad nauſeam* all over the country. It remains for us to congratulate him on having produced one of thoſe "*pieces*," which, according to Sir Thomas Browne himſelf, are "only fit to be placed in Pantagruel's library, or bound up with TARTARETUS *De Modo Cacandi*."

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Paradoxes sur les Femmes:

OU, L'ON TACHE DE PROUVER QU'ELLES NE SONT PAS DE L'ESPECE HUMAINE.

A PARIS:

Chez les Libraires qui vendent les nouveautés.

M.DCC.LXVII.

[12mo, pp. 76.]

IN the preface to this little treatiſe, the writer calls his work "the tranſlation of a ſingular little book which appeared in 1595,

with the title, *Disputatio perjucunda quâ anonymus probare nititur, mulieres homines non esse*," and continues: "A few notes have been added, and a few sentences suppressed which allude only to the errors of the Socinians or the Anabaptists. The author of this little work pretends to prove, by passages from Scripture, that women are not of the human race. A minister of Brandebourg, named Gediccus, refuted it quite seriously, not having paid attention to the purpose of the author, which was to satirize the Socinians: for what more proper way to ridicule them can be imagined than to show that the unnatural interpretations of Scripture with which they combat the consubstantiality of the Son of God, may also be used to demonstrate that women are not human creatures? It is therefore wrong to look for any thing serious in this little book. I repeat, it is simply a satire against the abuse which the heretics make of the Scriptures. We know, in fact, that all heresies are only false interpretations of Scripture. Luther was right in calling the Bible the Book for Heretics. 'The Scripture,' says the celebrated Montesquieu, 'is a country into which all the sects of Christians make descents, as if for pillage: it is a battle-field upon which nations contend. The greater part of the interpreters have not sought in the Scripture what should be believed, but what they themselves believe; they have not regarded it as a book in which were contained the dogmas to be received, but as a work which could give authority to their own ideas; hence they have corrupted all its meanings, and have tortured all its passages.'"

Whether this interpretation of the work is received or not, will depend very much upon the religious prejudices of its readers:

"For sharpest satire's often made
To serve the purpose of a two-edged blade."

At any rate, the piece is certainly a most excellent "bit of wit," whether originally intended to defend or to attack either orthodox or heretical opinions. Before giving an analysis of its arguments, a few words concerning its history may not be out of place:

The work is generally attributed by bibliographers to Valens Acidalius, who was born at Wistoch, in 1567; studied medicine in Italy; embraced the Catholic religion; wrote criticisms upon various classic authors; and died in 1595. The minister who answered it was Simon Gedik (in Latin *Gediccus*), a German theologian, born at Magdebourg, in 1549, and died in 1631; now better known by his answer to this treatise than by any thing else, although he left other theological writings.

The first edition of this treatise appears to have been published before 1595, since in that year the refutation by Gediccus was first published, in 4to. In 1638 they were published together, as an *editio secunda*, in 8vo. Other editions appeared at La Haye in 1641 and 1644, 12mo, and Paris, 1693, 12mo. A French translation by Meunier de Querlon was published with the following title: *Problème sur les Femmes, Amsterdam* (*Paris*), 1744, 12mo. Another French translation, with the same title as that which heads this notice, was published at Cracovie, in 1766. Upon the authority of Barbier, in the *Dictionnaire Historique*, by Beauvais, this translation is attributed to Charles Clapies, a doctor of medicine, who was born at Alais, in 1724, and died in the same city in 1801.

The treatise begins with saying that since it is allowed in Sarmatia to believe and teach that Christ and the Holy Ghost are not God, we may be allowed to believe and teach that women are not of the human species; and consequently, as Christ did not suffer for them in this world, there is no hope for them of salvation in the next.

We maintain that we should believe noth-

ing which is not expreſſly written in the Scripture. In neither the Old nor the New Teſtament do we find it ſaid that women are of the human race; but we do find maledictions upon thoſe who ſhall add any thing to the Word of God.

If it is ſaid that they are compriſed under the name *man*, can they then be called beings ſimilar to men? No; for the prophets, Chriſt, and the apoſtles, have not called them expreſſly human creatures, although they were not ignorant that they could be called ſo implicitly.

In Geneſis it is ſaid, "Let us make a helpmate for man, who ſhall be like him." From this it is argued to be clear that the firſt woman was created like the firſt man. But this ſpecious argument is falſe, for God ſaid, Let us make him a helpmate *ſimile ſibi*, that is uſeful for him, not *ſimile illi*, or ſimilar to him. This helpmate was given him to beget other men, ſo that he ſhould not be alone. It follows, therefore, that Eve was not of the human race, ſince ſhe was not created to remedy the loneliness of Adam, but only that by her he might engender companions to enliven his ſolitude. Eve herſelf acknowledges this, becauſe when Cain was born ſhe cried, "I have made a man according to the will of God." The Hebrew word is *kanath;* the Vulgate has *poſſidi hominem per Deum.* Becauſe ſhe was made only to produce men, ſome doctors think ſhe had male twins at firſt. The word *ſimile* is ſynonymous in Hebrew and Latin with *conveniens;* and Eve was intended as an inſtrument for Adam, ſo that the Hebrew word ſhould be tranſlated by *adjutorium.* Luther, and Caſtalio, a famous Hebrew ſcholar, tranſlate it thus; the Arabic verſion agrees with this, and ſo do others.

Further, God foreknew that he would create both Adam and Eve: if he had intended Eve to be of the human race, he would not have ſaid in the ſingular, Let us make a human being; but, Let us make human beings.

If it is aſked whether a creature created in God's own image is not of the human race, we anſwer, Yes. But the woman was not made in God's image. St. Paul ſays poſitively, "*Man is the image and glory of God, but woman is the glory of man.*" St. Paul, therefore, refuſing her the honor of being the image of God, ſhe is not of the human race.

In allowing that woman is like man, and is made in his image, does it therefore follow that ſhe is of the human race? No. For ſhould we conclude that becauſe man was made in the image of God, therefore he is God?

If Eve was of the ſame race as Adam, it would follow that two perſons had ſinned in Paradiſe; but the apoſtle ſays expreſſly that ſin entered into the world by a *ſingle man.* If it is ſaid he meant to deſignate Eve, who was the firſt to ſin, this is giving a new meaning to what he ſays.

Two paſſages may be quoted againſt this theory. In Geneſis it is ſaid, "*God created them male and female;*" and elſewhere, "*Theſe two perſons ſhall be one fleſh.*" From the firſt of theſe paſſages, it is evident that God created them male and female; but does it follow that he made both of them of the human race? The other paſſage ſupports this theory; for they ſhall both become *one fleſh:* that is to ſay, that the male and female ſhall be a ſingle man, or a ſingle being of the human ſpecies. It is no more difficult to believe that two perſons in marriage make a ſingle man, than that three perſons in the Trinity make a ſingle God.

To the woman of Canaan who aſked Chriſt to caſt the devil from her daughter, Jeſus made no anſwer. His ſilence could mean nothing, except that he had nothing to do with women, nor they with him. To his diſciples who interceded for her, he ſaid,

"I am not ſent for her, but for the loſt ſheep of the houſe of Iſrael." Nor did he ſay this becauſe ſhe was a Canaanite; for men of that nation came to him, and he received them well. He ſaid, further, that it was not meet to take the children's bread and caſt it to the dogs. From this ſpeech, women may ſee what Chriſt thought of their ſex.

But if it is objected that Chriſt ſaid afterwards to her, "Thy faith hath ſaved thee," we anſwer, he did not ſay that, but, *Be it as you wiſh;* or, as elſewhere reported, *Go on account of that ſaying;* that is to ſay, on account of her avowal that ſhe was a dog. But with the women to whom he ſaid, *Thy faith hath ſaved thee,* he did not accord more than they aſked, that is, a cure of their phyſical diſeaſes. For this reaſon, St. Luke has it, has *preſerved thee;* and Matthew adds, *She was cured at the ſelf-ſame hour.* It is evident, therefore, that it was only a cure for diſeaſe, and not the ſalvation of their ſouls, that he accorded them.

If it is objected that faith belongs only to a reaſonable creature of the human ſpecies, we anſwer that the Scripture ſays, *The devils believe and tremble;* the devils have, therefore, faith.

There are two kinds of faith: the faith which juſtifies the ſoul, and of which the apoſtle ſays, there is only a ſingle faith; and a purely hiſtoric faith, ſuch as women and devils may have. The apoſtle ſays decidedly that woman is not ſaved by faith, but by the generation of men. If only human creatures had faith, then male infants would have it, which is abſurd. The ſaying, "Thy faith hath ſaved thee," refers to the faith they had in his ability to cure; just as often an efficacious faith is had in a certain doctor or a certain drug.

But if it is ſaid that the Meſſiah was ſent for the poſterity of Adam, it cannot be proved that women are the poſterity of Adam. The Old and New Teſtaments ſhow clearly that the poſterity of Adam were only men; and that among the Jews, women had no rights of birth, and were never counted as ſuſtainers of the family.

If it is argued that women are human creatures, ſince we ſee in the New Teſtament that their ſins were forgiven them, we anſwer, that the ſingle caſe which may be cited does not ſettle the queſtion; while, on the other hand, the command in the garden of Eden was given to man before the creation of woman, and was not even repeated to her—ſo that, after the fall, God called and rebuked Adam only for its violation. It is alſo written that we have all ſinned in the perſon of Adam; and therefore, in the ancient law, only males were circumciſed, ſince the original ſin had to be removed only in the ſex which had contracted it.

Therefore, the ſins of women are like the faults committed by animals. If it is aſked whether the ſins of Magdalen, who was poſſeſſed by ſeven devils, were of this nature, we anſwer, that devils entered alſo into the ſwine, who had committed no ſin. The apoſtle ſupports this when he ſays, "Sin entered the world by a ſingle man;" nor is there a ſingle caſe in Scripture of a woman damned.

Eve was wrong in ſaying to the ſerpent, "We muſt not eat, leſt we ſhould die;" for, if ſhe was certain, why did ſhe expreſs it doubtfully? The reſult, too, ſhows that ſhe did not die, nor were her eyes opened until Adam had eaten. Puniſhment was inflicted upon her as it was upon the ſerpent.

We do not ſee in Scripture that women ever received the ſacrament. They have been baptized, but ſo have churches, bells, etc.; while Chriſt ſays diſtinctly, "*He* who believes and is baptized ſhall be ſaved." The pronoun *he* in Greek and Latin never refers to women.

Besides, baptism took the place of the rite of circumcision, and is therefore inapplicable to women.

Christ at his resurrection appeared to women first—most probably because, knowing them to be great talkers, he wished the fact of his resurrection to be known; but that small faith was put in their testimony, we see from the fact that the apostles were loath to believe it; and it is not much in woman's favor that one of them mistook him for a gardener, and that he forbade her to touch him.

If the fact of speech is brought forward in favor of women, we reply that Balaam's ass spoke; birds, too, do so every day; and that the talk of women is analogous, is shown by the fact that the apostle forbids their speaking in church, and the laws forbid their being either judges, magistrates, advocates, or lawyers.

Even granting that women have souls, it does not prove them to be of the human race; since both angels and devils, who are not of our race, have souls.

Thus, it is plainly demonstrated from Scripture that women are not of the human race; but the author ends with a hope that women will excuse his pleasantry, and not deny him their good graces if he has tried to show how the Scriptures can be used sophistically for the support of any ridiculous opinion.

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NOTICE OF A

Turkish History of America.

The following account of this singular book is translated from *De la Littérature des Turcs, par l'Abbé* Toderini; traduite de l'Italien en François, par l'Abbé de Cournaud. Paris, 1789. (3 vols. 8vo.)

The Abate Toderini resided at Constantinople, in the family of the Venetian ambassador (to whose son he was preceptor), from 1781 to 1786, and availed himself of the opportunity thus afforded to him, to make extensive researches into the literature of the Turks.

"*Tarichi indi, garbi.* History of the West Indies, or America, in Turkish; ninety-one double pages, with four maps, one of which is astronomical, according to the system of Ptolemy, under which is this inscription, '*Made by the poor Ibrahim,*' with thirteen other plates of plants, men, and animals. The book is a small quarto, printed by Ibrahim Effendi, at Constantinople, in the year of the Hejira 1142.

"As the book has no author's name, some persons have believed that it was by *Kiatib Celebi*, or *Hagi Calfah*; but, besides being full of extravagant fables, which are far removed from the genius of this great writer, the life which Ibrahim Effendi has written of him, and in which he mentions the books that this scholar has composed or translated, says nothing of the *History of America.* And further, *Hagi Calfah*, speaking of this book in his library, expresses himself thus, at the word *Tarigi-indi, gedi di garbi*: '*The History of the New West Indies*, so called by some moderns, is a translation from the French, and perhaps even from the Latin, to which have been added certain things taken from the book *Scerheut Teschiere*, or *Commentary upon Memoirs.* It speaks of the New World, and tells its peculiarities; it relates how it was discovered by the moderns, the ancients having had no knowledge of it, owing to their inability to penetrate so far.' Thus *Hagi Calfah* expresses himself. He would not have failed to tell us that this work was his, as he does in speaking of other books, which he composed, made extracts from, or translated.

"At the commencement of the book is a discussion concerning some opinions of ancient geographers, the voyages and expeditions of the Spaniards into America; and

the author ſcatters through the entire work curious details concerning the animals and plants, but theſe details ſavor of romance. Among the plants, one of the firſt which is repreſented in the engravings is the large plant called *vac vac*, which is made to originate fabulouſly in an iſland of America, from the tree itſelf *vac vac*, which, he ſays, was the name of the plant. The fruit has naturally the ſhape of women hanging from the branches; when they are ripe, they fall to the ground, and, opening their mouths, cry, '*Vac vac!*' The inhabitants of this iſland run with tranſports of joy towards theſe *women-fruit*; but at the end of two days they fall to duſt.

"A ſtory of this kind, fit to be told by old grandmothers to children in the winter evenings, has taken ſuch hold of the Turks, that in a *doualmà* (where are the *fêtes* and public rejoicings) it was repreſented as we have it in the book. They planted a tree of ordinary ſize, with women made of painted paſteboard, which hung from the tree, and afterwards, detaching by ſome ingenious mechaniſm, fell, crying '*Vac vac!*'

"It is difficult to find the book complete and in good condition. After having had ſeveral copies, the plates of which were injured or wanting, I finally obtained a perfect one. D'Herbelot, at the word *Tarikh hend*, ſtates that there is in Arabic and in Turkiſh a modern hiſtory (which has been tranſlated from the Europeans), containing an account of the diſcovery of America, which the Orientals call the New World."

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Guillelmi Saldeni De Libris,

VARIOQUE EORUM USU ET ABUSU LIBRI DUO, CUM INDICIBUS NECESSARIIS. AMSTELODAMI, *ex Officina Henrici et Viduæ Theodori Boom.* 1688. (Sm. 8vo.)

THIS intereſting little treatiſe *On the Uſe and Abuſe of Books*, written by William Salden, of Utrecht, is characterized in the following ſuccinct manner by Struvius, in his *Introductio in Notitiam Rei Litterariæ et uſum Bibliothecarum* (p. 695): "Elegantiſſimus liber eſt, quo ſcribendi pruritum tangit, prudentiam, ſoliditatem, brevitatem et perſpicuitatem in ſcribendis libris commendat, juſtum legendorum librorum modum proponit diverſa in ſcribendo vitia examinat, ſingulaque exemplis probe illuſtrat."

According to Jöcher, Salden firſt publiſhed this curious treatiſe under the pſeudonyme *Chriſtianus Liberius*, with this title: *Φιλοβιβλον, ſive de libris ſcribendis et legendis*, etc. (Ultrajecti, 1681, 12mo), and he adds that the plagiariſt Jac. Thomaſius copied the firſt book in his *Diſſertatio de Plagio Litterario.*

The work is divided into Two PARTS, and the Firſt Part is ſubdivided into nine chapters. CHAPTER I. treats of the lovers of books, of certain perſons who have written a great deal, and of a ſelect claſs of individuals who have rendered themſelves famous by their writings. The author then proceeds to deſcribe the manner in which the ancients compoſed books, and the matter and form of the books themſelves; he next ſhows that every age has produced ſome learned women, and that literary purſuits, under proper regulations, have contributed to the improvement and elevation of the female mind.

CHAPTER II. is devoted to a very intereſting ſubject—the multitude of books—with a liſt of the moſt celebrated libraries, obſervations on the art of printing, etc. The author diſcuſſes the queſtion how far the immenſe number of books diſtracts the mind. He then lays down rules to enable the reader to judge of ill-written books, ſuch as thoſe that are written in haſte rather *pro fame* than *pro famâ*. The ſtyle of a book, he ſays, ought to be modeſt and ſimple, ſometimes elevated, according to the ſubject treated. In CHAPTER III. he ſhows

that order is the ſoul of a book, and that unmethodical writers are always extremely confuſed in the ideas which they advance. In CHAPTER IV. he diſcuſſes the ſolidity of a work, and in what it conſiſts. CHAPTER V. treats of perſpicuity, and CHAPTER VI. of brevity, and of the difference between plagiariſts and thoſe who make a judicious uſe of their erudition. CHAPTER VII. is devoted to reading in general, the immenſe importance of which he points out to thoſe of the learned profeſſions. CHAPTER VIII. treats of the choice of books, and the manner of reading the beſt writers to advantage. CHAPTER IX. contains an account of ſeveral celebrated libraries, and of different princes who have patronized ſcience.

The Second Part is divided into five chapters: I. Of the indifference which many perſons have ſhown for books, and its principal cauſes—idleneſs and avarice. II. Of the love of novelty, which inſenſibly ſuperſedes all affection for works of antiquity. III. Of pride, and the fooliſh vanity of the learned who affect to deſpiſe and revile the merit of each other. IV. Of envy, that rankles in the breaſts of the learned. V. Salden, in the laſt chapter, gives a liſt of thoſe writers who have fallen a ſacrifice to envy and malice.

(See Jöcher's *Allgemeines Gelehrten Lexicon* (Leipzig, 1751, 4to, vol. iv. pp. 49, 50). B. G. Struvius, *Introductio in Notitiam Rei Litterariæ et uſum Bibliothecarum*, etc. (Francofurti et Lipſiæ, 1729, 8vo, p. 695). Delvenne, *Biographie des Pays-Bas, Ancienne et Moderne* (Mons, 1829, 8vo, tome ii. p. 367). [Cailleau], *Dictionnaire Bibliographique*, etc. (Paris, 1790, tome iii. pp. 481–484). Peignot, *Dictionnaire de Bibliologie* (Paris, 1802, 8vo, tome ii. p. 401). *The Polyanthea* (London, 1804, 8vo, vol. i. p. 201).

The Paradise

WITHIN THE REACH OF ALL MEN, WITHOUT LABOR, BY POWERS OF NATURE AND MACHINERY. AN ADDRESS TO ALL INTELLIGENT MEN, By J. A. ETZLER.

Toil and poverty will be no more among men;
Nature affords infinite powers and wealth;
Let us but obſerve and reaſon.
The wiſe man examines before he judges;
The fool judges before he examines.

LONDON: JOHN BROOKS, 1836.
[12mo, pp. 216.]

THIS Engliſh edition is a reprint from the original, which appears, from the Engliſh publiſher's addreſs, to have been printed at Pittſburg, in 1833. The volume ends with copies of two addreſſes—

"*To the Honorable the Senate and the Honorable the Houſe of Repreſentatives of the United States, in Congreſs aſſembled;*"

and

"*To his Excellency, Andrew Jackſon, Preſident of the United States*"—

both of which are dated *Pittſburg, February* 21, 1833.

Theſe addreſſes were each accompanied with a copy of the work, and petitioned for aſſiſtance in the development of the author's ſchemes.

The forces which Mr. Etzler propoſes to uſe in order to abolish the neceſſity of manual labor, are three: *wind, the tides,* or *the ocean*, and the *heat of the ſun;* the firſt to be applied by a combination, as it were, of windmills; the ſecond by means of large floating maſſes, which ſhould riſe and fall with the tide; and the third by a ſeries of mirrors which ſhould reflect the light and heat of the ſun to a focus. By theſe means, immenſe elevated reſervoirs ſhould be filled with water, and ſerve for ſtorehouſes, as it were, of the power needed

to perform every operation necessary to supply the entire population with all the luxuries of civilization.

The adaptations of machinery by which all the necessary operations were to be performed, had been invented by Mr. Etzler, but were kept as his secret, to be disclosed when the opportunity was offered him for practically testing their applicability.

By the use of *wind* alone, he calculates that he will get a power "eighty thousand times greater than all men on earth could effect by the united exertions of their nerves!" By employing his series of mirrors, he gets not only greater degrees of heat than are now possible, but suggests an ingenious modification of the steam-engine, in which, by the great heat of his mirrors, small quantities of water should be instantly converted into steam, and thus great power be obtained at no expense of fuel, and with no danger of explosion.

Mr. Etzler proposed to raise a company for the purpose of carrying his schemes into operation; and also promises to tell us if he received any attention or aid from the government.

His schemes were vast, perhaps too much so for success; they were certainly too much so to induce many "prudent capitalists" to invest in them. Balzac, in his *Z. Marcas*, speaks of the class of men who are habitually prevented from realizing enormously profitable schemes by the paltry want of a five-franc piece. Perhaps our author belongs to that class; but no one who reads thoughtfully a page printed by a steam-power press should lightly doubt of any theory for a new mechanical adaptation of an, as yet, unused power.

Although naturally interested in the history of those men who sought by their lives to "leave this old world better than they found it," I have never before heard of Mr. Etzler or his book. Thinking that perhaps through the circle of readers of **The Philobiblion** I might find what I want, I have taken the liberty of describing this little volume, which certainly is "curious and rare," although it is not "ancient;" and asking if any one can give me any further information concerning Mr. Etzler's life or labors. H.

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Alphabet | de l'Imperfection | et Malice des | Femmes. |

De mil hommes J en y a treuve un | bon, et de toutes les femmes pas | une. Eccl. 7. | Revue, corrigé et augmenté d'un friant Dessert, et de plusieurs Histories en cette cinquième Edition, pour les Courtizans et partisans de la Femme Mondaine. Par Jacques Olivier, *Licentier aux Loix, et en Droict Canon.* Dedié à la plus mauvaise du Monde. A Lyon, chez Jean Goy, en rue Noire, touchant la gueule du Lyon. M.DC.LXV. [12mo, pp. viii. 326.]

This little book is the culmination of the slanders against the sex, which began in the speech of the original father of the human race, "The woman whom thou gavest me, tempted me"—a saying which has been continued ever since, in the same spirit, by those who resemble their great progenitor in temper and character.

The first edition was printed in 1617, and occasioned a violent controversy, which has lasted even down to our own time.

The work opens with an *Epistre Dedicatoire, à la plus mauvaise du monde*, extracts from which will give the best idea of the spirit of the book:

"Femme: Si ton esprit altier & volage pouvoit cognoistre le fort de ta misère & la vanité de ta condition, tu fuirois la lumière du Soleil, chercherois les tenêbres, entrerois dans les grottes & cavernes, maudirois ta fortune, regretterois ta naissance, & aurois horreur de toy-mesme: mais l'aveuglement extreme, qui t'oste ceste cognoissance, faict que tu demeures dans le monde, la plus imparfaicte creature de l'univers, l'escume de nature, le seminaire de malheurs, la source de querelles, le jouet des insensez, le fleau de sagesse, le tison d'Enfer, l'al-

de C. Nobody (Labaume, ſuivi de fragments des Vêpres de Gnide, par le même, et de la Veillée de Venus). Genève, 1797. 24mo."

As it is true that catalogues are moſt valuable repoſitories of bibliographical hints, and as this one of coſtly books was made by M. Potier, one of the moſt competent *libraires* of Paris, I thought this offered a chance to aſcertain if Nobody was really anybody.

Turning, therefore, to the ſame *Dictionnaire Hiſtorique*—which is really an excellent work, though it mentions Nobody as an author—under the name Labaume, I am referred as follows: Achards, Baume, Griffet.

Under the firſt name I find Eleazar, Fr. Achards de la Baume, who died in 1741.

Under the name Baume I find Fr. Antoine Melchior de la Baume, a deputy to the States-General in 1789, who died in 1794, and in whom the family ended.

Under the name Griffet I find Antoine Gilbert Griffet de la Baume, who died in 1805, and who tranſlated *Evelina*, Sterne's *Sermons*, *The Children of the Abbey*, the firſt two volumes of the *Aſiatic Reſearches*, and many other Engliſh and German books, and who alſo wrote a comedy in verſe called *Galatée*. His brother, Charles Griffet de la Baume, who died in 1800, was alſo a literary man.

Here we have three perſons who may, any one of them, be NOBODY, although not one of them perhaps ever expected to aſſume that character before poſterity. The *Nouvelle Biographie Générale* aſcribes the piece to Antoine Gilbert Griffet de la Baume, and thus reſcues the other two pretenders from being nobodies.

The myſtery, however, which always hangs about the works of Nobody, is ſtill viſible here. You will notice that the name is ſpelt *Beaume* and *Baume*. Still, it is evident that Nobody is ſomebody.

But for the book itſelf, which I examined at the auction-room. It contained the ſame account of C. Nobody, the reputed author; and doubtleſs it was from this account, which ſeems to ſhow on its face that it was intended as a piece of facetious deception, that the ſtory of Nobody's life crept into the *Dictionnaire Hiſtorique*. The work itſelf is ſuch as only Nobody would want to claim; it is *facetious*, and that is enough. Still, its ſmall merit did not prevent its ſelling for over twenty-three francs, a price which I thought too high, although nobody at the ſale ſeemed aſtoniſhed at it. In juſtice, however, to the ſomebody who paid ſo much, I ſhould add that the copy came from the library of Pixérecourt. H.

PARIS, *January*, 1863.

Description Historique et Bibliographique

DE LA COLLECTION DE FEU M. LE COMTE H. DE LA BEDOYERE, SUR LA REVOLUTION FRANCAISE, L'EMPIRE, ET LA RESTAURATION. Paris, chez France, Libraire Quai Voltaire, 9, 1862. [8vo, pp. 687.]

THIS catalogue embraces only a portion of the library of the Count de la Bedoyere—that portion relating to the French Revolution. The reſt of his books were ſold at auction in Paris—the firſt part in 1861, and the ſecond in 1862. The firſt of theſe catalogues is diſtinguiſhed for the fine condition of the books it contains; in the ſecond, which ſeems to have been made up of thoſe rejected from the firſt, they are almoſt all *broché*, or unbound. It was of this collector that it was ſaid his library was always locked with a triple lock, of which he had loſt the key.

This portion of the Count's library is offered for private ſale; the price aſked is 160,000 francs ($32,000). It has been hoped that the *Bibliothèque Impériale* would buy the entire collection, and thus

prevent its loſs to France. But the directors of that inſtitution do not ſeem to be inclined to do ſo, for the following reaſon: The *Bibliothèque Impériale* has already many duplicates of the pieces in this collection; and if they ſhould buy the collection, and ſell their duplicates, the money thus received would paſs from their hands into thoſe of the ſtate.

Matters have therefore remained in this condition during the laſt two years, ſince the death of the Count de la Bedoyere. The publication of the catalogue, ſo long promiſed, affords an opportunity to eſtimate the value of the collection.

To make a ſimilar collection would be impoſſible. The Count commenced to make this fifty years ago, and, with an abundant fortune, enjoyed chances which will never occur again. The publications of the times of the Revolution, being almoſt entirely of an ephemeral character, are of courſe exceedingly rare, and are becoming more and more ſo every day. The Count met alſo with ſome "happy chances," of which he took advantage. An advocate of the court of Paris, M. Deſchiens, who lived during the Revolution itſelf, formed his collection during thoſe times, and thus obtained deſirable copies. It was from his own collection that M. Deſchiens obtained the material for his *Bibliographie des Journaux* (Paris, 1829, 8vo, pp. 680). At M. Deſchiens's death, his collection was bought entire by the Count de la Bedoyere. This acceſſion to his ſtock, together with others, leſs notable, and the conſtant additions made by purchase (for, being known as a collector, and a generous one, who followed Selden's rule of paying bookſellers their prices, he met the reward which Selden promiſed, of having things offered to him that he would never otherwiſe have ſeen), have made his collection reach its enormous proportions. This catalogue contains notices of more than *a hundred thouſand articles;* among them nearly *ſix thouſand* pamphlets, poſters, and placards; nearly *four thouſand* volumes of hiſtory, memoirs, almanacs, ſong-books, etc.; *two thouſand* newspapers of the period; more than *four thouſand* portraits and caricatures; with a quantity of autograph letters, etc., etc. Almoſt every man and every event of importance during the Revolution is here repreſented. It is an unexplored mine the value of which cannot be eſtimated; for the Count himſelf was rather a collector than a ſtudent, and, as we have ſeen, was as diſinclined to allow others to make uſe of his materials as he was to uſe them himſelf; while the preſent catalogue is hardly more than an inventory—its editor, M. France, ſeeming to conſider it only a happy chance for him to expreſs his perſonal ſympathies with the Bourbons, and his hatred of the entire Revolution. It is a pity that the preparation of the catalogue had not been given to ſome competent bibliographer who would have appreciated the opportunity it afforded for making an hiſtorical ſtudy of permanent value. If this collection is not retained in France, let us hope that perhaps it may be ſecured for America, either for the Congreſſional Library or for ſome one of our public inſtitutions.

Satirical Poem on Booksellers.

[From *Pecuniæ Obediunt Omnia: Money Maſters all Things, or Satyricall Poems ſhewing the Power and Influence of Money over all Men of what Profeſſion or Trade ſoever they be*, 8vo. Printed and Sold by the Bookſellers of London and Weſtminſter, 1698.]

The bookſeller, for ready caſh will ſel
For as much profit as other traders will;
But then you muſt take ſpecial care and look,
You no new title have to an old booke,
For they new title-pages often paſte
Unto a book, which purpoſely is placed,
Setting it forth to be th' Second Edition,
Or Third, or Fourth, with 'mendments and addition.

But when you come for to peruſe and look,
You will not find one word in all the book,
Put either in or out, no, nor amended,
For that's a thing which never was intended
By th' author; but when a book begins to fail
This is their trick to quicken up the ſale.
From all the old bookes they have, they then with ſpeed
And if a New Edition comes indeed,
The title-pages oft pluck out and tear,
And new ones in their places fixed are,
Then have the confidence to put to ſale,
Such bookes for new, they know are old and ſtale;
And the buyer thus, if he does not deſcry,
Will have a cheat put on him purpoſely.
And when an author's book doth bravely ſell,
And ſome deceaſed authors' works do well,
Theſe traders then to gain a book a fame,
Will ſet it forth under ſuch author's name;
Prefixing an epiſtle to ſuch tract,
Declaring to the reader, matter of fact,
How and by whom, the ſame was brought to light,
And who hath had the view thereof, and ſight;
How worthy the ſame book is of the preſs,
And reaſons why its publiſhed in ſuch dreſs,
With bantering ſtuff to make the copy ſell,
Which fallacies they think, do wondrous well.
Such Bibliopoliſts are much to blame,
When a good author's dead, t' abuſe his name;
Theſe tricks they play, and act without controul,
For money they'll appignorate their ſoul.
If you vendible books cull out, by ſuch
You may ſuppoſe you cannot then loſe much;
But you're deceived, for if you come to try
And put them off, you'll find them very ſhie,
And nice; they'll ſay, tho' at firſt coming forth,
Such books ſold well, yet now they're little worth;
So money to diſburſe they have no mind,
Cauſe when to get it in they do not find:
But after much ado, you may contrive
For twenty pounds laid out to get in five,
And this they'll give you merely for to ſhow
What favour and reſpect they have for you.
If you'll exchange for other books, ſay they,
We can afford you then ſome better pay;
Ten pounds in truck they will pretend is given,
Whereas the bookes you get will not yeild ſeven:
If to be bookly given be your fate,
You'd need to have a plentiful eſtate,
For when the itch of buying books grows ſtrong,
Then you a prey to th' Bookſeller e'er long
Become; he'll ſend you bookes and truſt ſo much
Until you fail in keeping touch:
Then for his money he will call amain,
And if two parts you pay, he gets good gain,
His books are ſo high priced; but all or none,
That is the only ſtring he plays upon;
He'll take no books again in part, O curſe!
He muſt have ready money in his purſe;
And thus by him you ſhall be kept in awe,
By conſtant dunning, and threats of the law.
And if an author to the Bookſeller bring
A copy for the preſs, altho' the thing
He knows will ſell, yet he'll pretend and ſay,
Paper is dear, and trading does decay,
Money is ſcarce, and licenſing is dear;
So if he buy the copy, he's in fear
To loſe by the bargain; yet at length he'll come,
And condeſcend to give you ſome ſmall ſum,
In part of which, a parcel you muſt have
Of books, at his own price, and thus you ſtarve
Yourſelf, beating your brains, and taking pains,
And this ſame greedy eech ſucks up the gains;
He's ſo in love with money, that he'd ſtarve
Author and Printer too: if he can ſerve
But his own ends, and all the profit get,
He does not care how meanly they do fit:
Money's the ſhe he courts, the only Miſs,
In her does centre all his happineſs.

Diuers Pithy Precepts and Counsailes.

[From Baulwin's *Treatiſe of Morrall Philoſophie.* London, 1610. 16mo.]

PLUTARCH.

Before thou goe from home, deuiſe with thy ſelf what thou wilt doe abroad: and when thou art come home againe, remember what thou haſt done abroad.

PHILOTAS.

Neyther flatter nor hide thy wiſdome before ſtrangers.

Be not proud in proſperitie, neither deſpayre in aduerſitie.

Learne by others mens vices, how filthy thine owne are.

Doe not that thy ſelfe, which thou diſpraiſeſt in another.

ARISTOTLE.

Couet not to waxe rich through deceit.

Looke what thanks thou rendreſt to thy Parents, and looke for the like againe of thy children.

Rule not except thou haſt firſt learned to obay.

Yeeld unto reaſon. Flye euill company.

Slander not them that be dead.

Prepare thee ſuch riches, as when the ſhip is broken, may ſwim and eſcape with their maiſter.

PLATO.

Learne ſuch things while thou art a childe, as may profit thee when thou art a man.

Endeauour thy ſelfe to do ſo well, that others may enuy thee therefore.

Spend not too outragiouſly, nor be too niggardiſh: ſo ſhalt thou neither be needy, nor in bondage to thy riches.

HERMES.

Be patient in tribulation, & giue no man cauſe to ſpeake euill of thee.

Looke wel to the ſafeguard of thine owne body.

SENECA.

Know thy ſelfe, ſo ſhall no flatterer beguile thee.

Be vertuous and liberall, ſo ſhalt thou eyther ſtop the ſlanderers mouth, or elſe the eares of them that heare them.

XENO.

Meddle not with that wherewith thou haſt nought to doe.

If thou haſt well done, thanke God: if otherwiſe repent and aſke him forgiueneſſe.

Deſire God at the beginnning of thy works, that thou maiſt by his helpe bring them to a good concluſion.

Walke not in the way of hatred.

ARISTOTLE.

Doe not that thou wouldeſt, but what thou ſhouldeſt.

Praiſe not a man except he be praiſe worthy.

If thou wilt correct any man, doe it rather with gentleneſſe, then with violent extremities.

SOCRATES.

Uſe meaſure in all things.

When thou talkeſt with a ſtranger, be not too full of communication, till thou knowſt whether he be better learned then thou, and if thou be not, ſpeake thou the boldlier, elſe be quiet and learne of him.

Giue thy wife no power ouer thee, for if thou ſuffer her to day to tread upon thy foot, ſhe will to morrow tread upon thy head.

Fixe thy will to doe iuſtly, and ſee thou ſweare not.

ARISTOTLE.

Haunt not too much thy friends houſe, for that engendreth no great loue: nor be too long from thence, for that ingendreth hate, but vſe a meane in all things.

SOCRATES.

Trouble not thyſelfe with worldly carefulnes, but reſemble the Birds of the ayre, which in the morning ſeeke their foode but onely for that day.

Doubt them whom thou knoweſt, and truſt not them whom thou knoweſt not.

Wander not by night, nor by darke.

PLATO.

Labour not to enforme him, that is without reaſon, for ſo ſhalt thou make him thine enimie.

Uſe not womens company, except neceſſitie compell thee.

Eſteeme him as much that teacheth thee one word of wiſedome, as if he gaue thee gold.

SENECA.

Sweare not for any manner of aduantage.

Affirme nothing before thou knoweſt how to finiſh it.

Be not haſty, angry, nor wrathfull, for they be the conditions of a foole.

Refraine from vice, for vertue is a precicus garment.

Meaſure thy pathes, and goe the right way, ſo ſhalt thou goe ſafely.

Refraine from couetouſneſſe, and thine eſtate ſhall proſper.

Uſe Juſtice, and thou ſhalt be both beloued and feared.

If thou wilt diſpraiſe him whom thou hateſt, ſhew not that thou art his enimie.

HERMES.

Take heede to the meate that a iealous woman giueth thee.

Let neither thy beauty, thy youth, nor thy health deceiue thee.

Breake not the lawes that are made for the wealth of thy country.

Apply thy minde to vertue, and thou ſhalt be ſaued.

Praiſe nothing that is not commendable: nor diſpraiſe any thing that is praiſe worthy.

PLATO.

Trauaile not much for that which will lightly perish.

Ensue the vertues of thy good ancestours.

Array thy selfe with iustice, and cloth thee with chastitie: so shalt thou be happy, and thy works prosper.

Enforce thy selfe to get wisedome and science, by which thou maist direct both thy Soule and body.

PITHAGORAS.

Endeauour thy selfe to keepe the law, that God may be pleased with thee.

Couet not thy friends riches, lest thou be despised therefore.

HERMES.

Reproue not a man in his wrath, for then thou maist not rule him.

Reioyce not at another mans misfortune, but take heed by him that the like chance not to thee.

Stablish thy wit both on thy right hand, and on thy left, and thou shalt be free.

SOCRATES.

Giue to the good, and he will requite it, but giue to the euill disposed and hee will aske more.

Be not slack to recompence them that haue done for thee.

Thinke first, then speake, and last fulfill.

Accustome not thy selfe to be sodainely moued, for it will turn to thy displeasure.

PITHAGORAS.

If thou intendest to doe any good, tarry not till to morrow, for thou knowst not what may chance thee this night.

ARISTOTLE.

If thou feelest thy selfe more true to thy king then many other, and hast also lesse wages of him then they, yet complain not, for thine will continue and so will not theirs.

DIOGENES.

If any man enuy thee, or say euill of thee, set not thereby, and thou shalt disappoint him of his purpose.

Forget not to giue thanks to them that instruct thee in learning, nor challenge to thy selfe the praise of other mens inuentions.

SOCRATES.

Loue all men, and be subiect to all lawes, but obay God more then men.

PLATO.

If thou wilt be counted valiant, let neither chance nor griefe ouercome thee.

Giue good eare to the aged, for he can teach thee of thy life to come.

Flye lecherous lusts as thou wouldest a furious Lord.

Attempt not two things at once, for the one will hinder the other.

ARISTOTLE.

Let no couetous man haue any rule over thee, nor yeeld thy selfe subiect to couetousnesse: for the couetous man will defraud thee of thy goods, and couetousnesse will defraud thee of thy soule.

Receiue not the gifts that an euill disposed man doth proffer.

PLATO.

Be sober and chast among yong folks, that they may learne of thee, and among old that thou maist learne of them.

SENECA.

Order thy wife as thou wouldst thy kinsfolk.

PLATO.

Apply thy selfe so now in vertue, that in the time to come thou maist therefore be praised.

Thinke that the weakest of thine enimies is stronger then thou.

☞ Messrs. PHILES & CO. have ready for the press, and are now taking subscriptions for, a reprint of The Paradise of Dayntie Devises. The text of this edition is taken from the reprint of 1810, edited by Sir Edgerton Brydges. The biographical notes have been prepared expressly for this edition, using Brydges as a basis, but incorporating much information that has been brought to light since his edition was issued. This edition will be printed in small quarto, in the best style of the art, upon India paper, and is limited to 500 copies, as follows:

400 on small paper, at $2.00 each;
100 on large paper, at $4.00 each.

At these prices, copies will be furnished to subscribers only; and as soon as they are supplied, the prices will be raised to $2.50 for the small-paper copies, and $5.00 for the large-paper copies.

Messrs. Philes & Co. propose to make this reprint of *The Paradise of Dayntie Devises* the first volume of a series of reprints of scarce collections of old English poetry. The next volume in the series will be "England's Helicon."

The Philobiblion

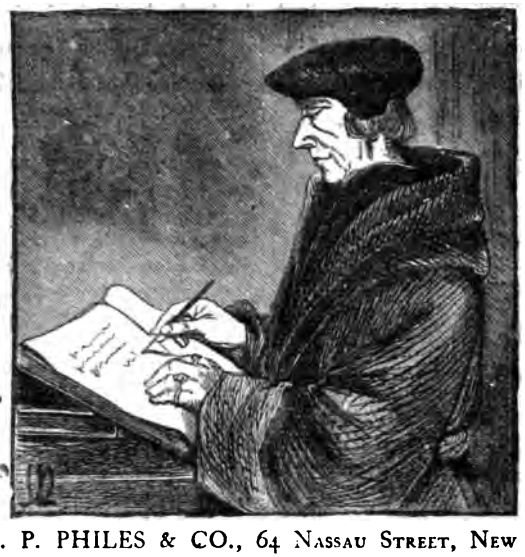
A Monthly Bibliographical Journal.

Containing Critical Notices of, and Extracts from, Rare, Curious, and Valuable Old Books.

Vol. II.

Græcos primùm auctores,

Statimque ut pecuniam accepero,



deinde vestes emam. Eras. Epist.

GEO. P. PHILES & CO., 64 Nassau Street, New York.
MDCCCLXIII.

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C. A. ALVORD, PRINTER.

Of the Duties and Qualifications of a Librarian.

(Translated from the *Bulletin Du Bouquiniste.*)

The short discourse of which we here offer to our readers a translation, has never received a great degree of publicity. Delivered in Latin, before a grave meeting of learned doctors, it was designed, undoubtedly, for none but the friendly ears of the venerable assembly to which it was addressed. A learned printer—of a class sufficiently numerous in times past, and of which we are fain to believe, without, however, venturing to affirm, there may even yet be found a few, *rari nantes*—a printer to the King, Monsieur Pierres, divined the merit of the tract, and was unwilling that so elegant a composition should be wholly condemned to forgetfulness: and in this he manifested both good taste and discernment. He therefore obtained the author's permission to print a few copies of it, solely for the use of those who were friendly to bibliographical studies. The number of these privileged amateurs was quite limited, and we are nearly certain that there are hardly more than twenty-five copies existing of this original edition of the *Discours de l'Abbé Cotton des Houssayes*. It makes a small octavo pamphlet of eight pages, printed with great care on beautiful fine paper. The copy before us, which we have used for this translation, was presented to the celebrated Abbé de Saint-Léger by the publisher, whose *envoi* and signature it bears.

The author of this little almost unknown *chef-d'œuvre* is scarcely known himself except to the literary profession; since he belonged to the race, almost wholly extinct at this day, of modest and laborious scholars who cultivate learning for its own sake, and find more pleasure in adorning and strengthening their minds in the silence of the cabinet, than satisfaction in taking the universe into confidence in their smallest labors or their most insignificant discoveries. The Abbé Cotton des Houssayes was born near Rouen, November 17, 1727, and died at Paris, August 20, 1783. The greater part of his life was passed at Rouen, in the employment of teaching; and he was uniformly distinguished as one of the most active and enlightened members of the Academy of the Palinods.* He came to reside at Paris and the Sorbonne about the year 1776.

* Some particulars of Cotton des Houssayes may be found in a curious pamphlet, published a few years since at Rouen, entitled, *Notice Historique sur l'Académie des Palinods*, par M.-A. G. Bellin. Rouen: Nicétas Périaux. 1834.

and imperfect bibliographical knowledge that attaches itself merely to the surface, much less the narrow preferences inspired by the spirit of party, or those exclusive predilections that border upon mania; but an erudition at once ample and considerate, which has solely in view the advancement of knowledge, and which is ever able to distinguish, with equal taste and accuracy, original works that are worthy to be proposed as models, from those equivocal productions justly condemned to forgetfulness for their mediocrity. He will therefore not admit indiscriminately every book into his collection, but will select such only as are of genuine merit and of well-approved utility; and his acquisitions, guided by the principles of an enlightened economy, will be rendered still more valuable by the substantial merits of an able classification. It is impossible, in fact, to attach too much importance to the advantages resulting from an intelligent and methodical order in the arrangement of a library. Of what utility would be the richest treasures if it were not possible to make use of them? Wherefore this complete arsenal of science, if the arms it keeps in reserve are not within reach of those who would wield them? And if, as is said, books are *the medicine of the soul*, what avail these intellectual pharmacopœias, if the remedies which they contain are not disposed in order and labelled with care?

In thus considering, gentlemen, all the various attainments that should characterize a librarian, will any one now wonder at the consideration which has ever been, and still is, accorded to men honored with this title? Will he wonder to see at Rome, at the head of the Library of the Vatican, a learned Cardinal, equally distinguished for his immense erudition, and for superior merit in every department? Will he be surprised, in short, that in all ages, and even in our own times, the greater part of the scholars charged with the administration of libraries have shone with so much brilliancy in the empire of letters? And if I wished to give to my words the authority of example, I should have to name here only a few of those who have preceded me in the walk that has just been opened to me; I should content myself with citing the name of the venerable man whose place I supply, and whose retirement, caused by infirmities, inspires you with such poignant regrets. But for fear of exposing myself to the reproach of adulation,—though my praise would be but the expression of truth,—I shall endeavor to be silent. I shall not attempt further to lay open before you, as Naudé formerly did, the particular catalogue of librarians who rendered themselves distinguished; but you will at least permit me to recall to you the names of the illustrious Cardinals Quirini and Passionei;* that of Naudé,† who deserves particular

* These two Cardinals were both librarians of the Vatican, and both foreign members of the French Academy of Inscriptions and Belles-lettres.

Quirini, or rather Querini, was born at Venice, March 30, 1680, and died January 6, 1759. His eulogy, by Lebeau, may be found in vol. xxvii. of *Mémoires de l'Académie des Inscriptions.*

Passionei (Dominick)—born December 2, 1682, deceased July 5, 1761—succeeded Querini in the office of librarian of the Vatican. He was a man passionately devoted to letters, and somewhat vehement in character. At the conclave of 1758, he was on the point of being elected Pope: he had obtained eighteen votes; but the fears inspired by the inequality of his temper caused him to be set aside. His eulogy may be found in vol. xxxi. of *Mémoires de l'Académie.*

† Naudé (Gabriel), a learned bibliographer, who may be regarded as in fact the creator of the Mazarine Library, was born at Paris, February 2, 1600, and died in the prime of his life, July 29, 1653. Some particulars concerning him, equally curious and reliable, may be found in a work by M. Petit-Radel, entitled, *Recherches sur les Bibliothèques Anciennes et Modernes.* . . . . . Paris, 1819: 8vo. Naudé was the dearest and most constant friend of the learned and caustic Guy-Patin; and, such an intimacy existing, it is difficult to explain how

mention; that of Muratori,* that admirable prodigy of learning, whose writings in every department would of themselves alone form a library; and, finally, the name of Franck,† whose *Catalogue of the Library of Bunau* has always seemed to me the first and most perfect of all the works devoted to bibliography.

Thus, gentlemen, when the numerous duties of the librarian, and the consideration habitually attached to that title, present themselves to my mind, I have been surprised, as I still am, at having been the object of your suffrages; and my surprise is increased when I reflect that a single circumstance was the cause of the honorable preference which you have been pleased to accord me: I mean the assiduity with which I visited your library, during a spring and a summer, for the purpose of silently selecting from it the documents needed to conduct to their conclusion some theological and literary labors, which I shall consider brought almost to perfection if they result in causing me to appear even in a moderate degree worthy of the honors which you have been pleased to confer upon me.

I therefore truly appreciate, gentlemen, all the honor of the glorious burden which you have just imposed upon me; but I feel, at the same time, how much it is beyond my strength, as well by its own nature as by the duties which circumstances may further add to it. But I venture to hope that your kindness will sustain my weakness; I shall have to support me your counsels, which I shall ever make it a duty to follow. Your spirit, your hands even, I am fain to believe, will aid me in arranging, in ornamenting, in maintaining, in enlarging your library; and what remains to me yet of vigor, what remains to me yet of a life which is advancing rapidly to its decline, I have firmly resolved shall be devoted to the task of proving myself in all respects worthy of your confidence, and of the honors which you have been pleased to confer upon me. Thus, gentlemen, all my cares, all my efforts, all my studies, will be devoted to the sole object of proving the deep gratitude with which your goodness has inspired me, of which I shall never lose the remembrance.

he could be the eulogist of the Saint Bartholomew. *Le sage dit, selon les gens*, etc.

* Muratori (Louis-Antoine) was born October 21, 1672, in the duchy of Modena, and died January 23, 1750. This indefatigable scholar left sixty-four works, which form a collection of thirty-six volumes quarto, published at Arezzo, 1767–1780; or a selection of forty-eight volumes octavo, published at Venice, 1790–1810.

† Franck or Franke (Jean-Michel) was born in 1717, in Upper Saxony, and died June 19, 1775. His *Catalogue de la Bibliothèque du Comte de Bunau*, Leipsic, 1750–'56, in seven volumes quarto, is a masterpiece of patience and bibliographical learning. Unfortunately for science, this work was not wholly completed. Franck merits in every respect the praise bestowed upon him by the author of the discourse; and it would be gratifying if all the editors of catalogues,—though it would be too much to exact of them the power of this able bibliographer,—would at least take him for a model before commencing their work.

Idiomologie des Animaux;

Ou, Recherches Historiques, Anatomiques, Physiologiques, Philologiques et Glossologiques, sur la Langue des Betes. Par Pierquin de Gembloux. Paris, *à la tour de Babel*, Quai Voltaire, 13. 1844. (8vo, pp. 156.)

The author opens his subject thus: "The Bible says the first and the last word upon the Idiomology of Animals; and, in accordance with this eternal book, the philologist may assert and boldly maintain that, at the period when God peopled the universe with organized intelligences, the language of all his creatures was identically the same, excepting always the infinite shades very naturally produced by a number of powerful

ica, found that the dogs he had left there on his first voyage did not bark any more. At what period dogs first learned this sound is unknown, though they had the habit in the time of Pericles. This language of animals is made use of by hunters, who imitate the cry of the female, in order to attract the male. Birds are attracted by the same means; the hostler keeps his horse quiet by a peculiar noise; dogs are excited to fight by a sort of hissing: in these cases, men use a language known by animals. We would cite another instance, come to light too late to be quoted by our author. In his romance of *The Marble Faun*, Mr. Hawthorne makes one of his characters acquainted with the peculiar idioms of all the various birds. Our author speaks of a dog belonging to the director of the opera at Paris, which could sing a *morceau* from Mozart, and of another which could sing the gamut; and Leibnitz knew a dog which could say thirty words besides the alphabet, with the exception of M, N, and X.

Hence we may conclude—

"1. That the existence of a vocal organ presupposes necessarily a voice and speech, when the brain exists in a normal condition.

"2. That if the extent of intelligence explains always the richness and variety of the idiom spoken, we may equally determine *à priori* the extent and quality of the voice by the simple anatomical appreciation of the phonetic organs.

"3. That the intelligence varies as much as the art of speech, not only in the same human family, but also in the same zoological family.

"4. That in man, as in the animals, the pathetic portion of the general idiomology being in some way genuine minologisms, it is impossible that the same sentiment should not lead to the production of the same sound, and inevitably also upon the same point of the vocal organ for all beings, and consequently perfectly alike, always excepting the necessary and numerous modifications which may be given them by the accessory organs of the phonetic apparatus of each zoological family.

"5. Finally, that the same influences, interior or exterior, act equally upon the vocal organ and upon its functions, as well with men as with animals."

The fourth part of the work is devoted to the vocabulary and syntax of the language of animals.

M. Gembloux, while justly proud of the many new truths he has displayed in the science of Zoological Idiomology, confesses his inability to furnish any thing like a complete dictionary of the various dialects of the language of animals. "It is evident," he says, "that to properly perform such a task, it would be indispensably necessary to have the results of all the observations of many scholars, for a single man could never either see every thing or collect every thing, and particularly in Zoological Idiomology, since nothing has as yet been done in this matter. Thus, finally, to hazard nothing, we will be short upon this point; and the Mezzofanti of Zoological Idiomology will deserve our admiration only when the new philology shall have arrived at the point to which human philology has at present attained."

From the author's reflections upon this subject we select the following: The song of the canary "resembles in a measure the idiom of the Italian peninsula, created by Dante, or some of the indigenous idioms of America;" the song of the nightingale has "some sort of family resemblance with the sonorous, full, majestic, and musical syllables of Spanish;" the song of the warbler (*fauvette*) is like Portuguese, which combines the sweetness of Italian with the majesty of Spanish; the crow seems to speak

German; while the ſwallow, or ſparrow, ſpeaks Engliſh.

With animals, as with men, thought is anterior and ſuperior to ſpeech, juſt as ſpeech is to writing.

With animals, as with the Chineſe, the idioms appear to be wanting in forms, and to do without grammatical connections. As theſe ſpecial conditions have not varied with the Chineſe ſince the time of Confucius, it is nearly certain that it has been the ſame with the idiomology of animals.

"It is ſaid generally, that the foundation of all human languages are the words which deſignate things; and yet no one doubts that theſe parts of ſpeech are completely foreign to the idiomology of animals, as any one can eaſily aſſure himſelf. In fact, it can be conceived that animals can call each other very well without naming each other, for this occurs very often with men. Hence there reſults the manifeſt inutility of *proper names, perſonal pronouns*, etc., and we can eaſily underſtand alſo that they have no need for *ſubſtantives* to deſignate things. Their life and their few needs enable them to eaſily forego ſuch a luxury of words; and the proof that it is really ſo is found in the fact that, inſtead of having different names for each individual of each family, when they wiſh to call them they conſtantly emit the ſame ſound, with the ſame articulation."

In their language, as in thoſe ſpoken by many tribes of the aboriginal inhabitants of America, *adjectives* are alſo a uſeleſs luxury, ſince this part of ſpeech is naturally confounded with the *verb*. They expreſs the *ſuperlative*, however, by the application of energy in their ſpeech. The *article* is alſo wanting, as is the *adverb*; while by tone, accent, or repetition, they repreſent the *prepoſitions* and *conjunctions*. The *interjection* is common, and, *verbiſied* or *ſubſtantived*, is really the foundation of their language—which, therefore, may be ſaid to conſiſt of *interjections* and *verbal ſubſtantives*.

The reſt of this diviſion is occupied with metaphyſical diſcuſſions upon language in the abſtract, upon the comparative complication of this language and that of the Indians and Chineſe, and other queſtions of like nature, which, as they are left perhaps more obſcure than they were found, had better be paſſed over in diſcreet ſilence.

The fifth part treats of the gloſſary of the language of animals. The author ends this part and his volume with a vocabulary of the language of the ſtriated monkey, which is ſaid to have a very rich idiom; for this we muſt refer the reader to the work itſelf, remarking that it compriſes twelve expreſſions.

In this part the author quotes three renderings of the ſong of the nightingale, which we reproduce here. The firſt is by Marco Bettini, and occurs in his *Ruben, Hilarotragedia Satiro paſtorale*, 4to, Parme, 1614. It is as follows:

Tiouou, tiouou, tiouou, tiouou, tiouou,
Zpe tiou zqua,
Quorrrror pipi,
Tio, tio, tio, tio, tix,
Quoutio, quoutio, quoutio, quoutio,
Zquó, zquó, zquó, zquó,
Zi, zi, zi, zi, zi, zi, zi, zi,
Quorror tiou zqua pipiqui.

The ſecond is given by a German naturaliſt, Jean Mathieu Bechſtein, in his *Gemeinnützige Naturgeſchichte Deutſchlands nach allen drey Reichen*, Leipſic, 1789, 2 vols. 8vo.; and ſo delighted Nodier, that he declared it to be a "*tour de force extraordinaire*." M. René Chalons, the author of the *Count de Fortſas* hoax, was alſo ſo pleaſed, that he publiſhed a magnificent edition of it, in one page folio, with the title, *Chant du Roſſignol*, à Mons, chez Jevenois, 1840:

pardon Mr. White in his virtuous indignation, for calling *The Federalist* "an undisputed authority;" but how can we pardon him for thus disturbing the shade of *Monroe?* That "revered expositor" had nothing to do with *The Federalist*, and it seems to us extremely cruel thus to display him in a foot-note. Lowndes's partial error is an error of explicable origin—seeing that "Anthony Pasquin" (not *Pasquins*) did publish in this country a paper called *The Federalist*, which Lowndes has confounded with the famous work of HAMILTON, MADISON, and JAY; but Mr. White's error is one of those that arise from inexcusable ignorance, considering that the names of the writers of *The Federalist* have been given in every edition of the work published since 1802. Accordingly, we think that his own gentle rebuke of Lowndes is applicable yet more directly to himself; for, to quote that rebuke, "when, pretending to speak with authority, he exhibits such density of ignorance, both his ignorance and his pretence become ridiculous."

The next five or six of Mr. White's notes are remarkable chiefly for their irrelevance and characteristic sciolism. One of them, occupying an entire page, conveys Mr. White's opinion on the subject of "top-edges" and "large paper;" it also alludes to Adam Smith as having been "a dandy in his library." One, on page 85, vents Mr. White's democratic notions in a most absurd manner. It is about royalty, and contains an impertinent allusion to the English heir-apparent, and a presumptuous appeal to Mr. Thackeray. We quote a passage from this note, as illustrative of Mr. White's idea of sarcasm: "The German lad named Albert Edward, who was here a year or two ago, seemed an intelligent, well-mannered, well-meaning youth,—high praise for one of his family, on the mother's side—is it not, Mr. Thackeray?" Does Mr. White seriously imagine that his patronizing tone toward the Prince of Wales will occur t any intelligent reader as aught other tha supremely ludicrous? We forbear com ment on Mr. White's exquisite good tast in appealing to Mr. Thackeray to endors his vulgar insolence.

Mr. White, however, is capable of stil more deplorable nonsense—as may be see in his note on page 94, wherein he rehearse a tale told to him "with *rueful* merriment by the wife of a book-lover. An allusio to Heber, made by Mr. Burton, serves a a pretext for introducing this twaddle: an Mr. White proceeds to say, with much ci cumlocution, that a lady went into th country, to spend the summer, "leavin the man that owned her in town;" tha the house was full of books when she wen away; that when she returned, later in th season, she found her bed-chamber crowde with books, and her husband "in breez undress" on "the nuptial couch;" and tha there was actually a barricade of books o that particular part of "the nuptial couch "where her lovely limbs had lain." Thi pointless rigmarole occupies nearly a page We presume—since no lady would be like ly to talk to Mr. White about "her lovel limbs" or her "nuptial couch," and sinc no sensible person would conceive such a incident worth telling as humorous—tha the story is autobiographical. Let thos who will, approve the taste and discretio which can foist such trash upon anothe man's book, and offer it to the public as sample of judicious annotation.

A little farther on, Mr. White occupie the greater part of a page in stating th shallow truism that "a well-chosen librar is a rich possession." But, says Mr. White in a paroxysm of prudence, "a library pay no interest; and more volumes than an o dinary bookcaseful, or two, are occasion great trouble and of *some expense*." Tha Mr. White's library—if he happens to ha one—has "paid no interest," might, pe

haps, be inferred from the character of his annotations on this book; but it will require a mind ſomewhat more acute than his to convince the ſcholar that books yield nothing to their intelligent and ſympathetic owner.

Paſſing next to page 108, we find the following note, ſuggeſted by a diſparaging alluſion to the *Tuſculan Queſtions*: "I venture," ſays Mr. White, "to put in a plea for the exemption of the *Tuſculan Queſtions* from this cenſure. They are not high and mighty, or ſoaring, or profound, or even dramatic, like the *Platonic Dialogues*, from the prolixity and occaſional *childiſh ſimplicity* of which, however, they are free. But they treat of great topics with ſuch ſimplicity and clearneſs, and in ſuch a ſpirit of candid inquiry, and do this in ſuch *elegant Latin*, that it ſeems to me a man might read them occaſionally with great pleaſure. Such, at leaſt, is the impreſſion left upon my memory by a book which I have not ſeen ſince my firſt college year."

It is difficult to keep a ſerious countenance while reading ſuch arrant nonſenſe, ſuch empty affectation of ſuperior claſſical culture, and ſuch ludicrous ſelf-laudation as Mr. White has managed to embody in this note. It is intereſting, however, as affording evidence of the manly development of Mr. White's comprehenſive mind in early youth—for it will be obſerved that he declares poſitively he has not ſeen the *Tuſculan Queſtions* ſince his "firſt college year." The famous ſcholar Daniel Heinſius maintained that "Grotius was a *man* from the inſtant of his birth, and never had diſcovered any ſigns of childhood." Scarcely inferior to the young Grotius was the *Freſhman* who could run ſuch a ſagacious parallel between the *Tuſculan Queſtions* and the *Platonic Dialogues*, and we commend this ſignificant example of precocity to future biographers of "*Enfans Célèbres*."

We paſs over two pages of garrulity about the Anglo-Saxon race, in which Mr. White makes much ado about his diſcovery that no ſuch race now exiſts. We alſo paſs over his equally pointleſs and wholly ſuperfluous diſquiſition on Iriſh bulls. Theſe notes, and others like them, are harmleſs enough, and ſuggeſt no eſpecial comment. More particular attention is due to a facetious puff of ſome unknown "bookſeller," on page 173. Of this modeſt gentleman Mr. White remarks, "He has too much ſenſe to wiſh that he had been called a bibliopole." One would like to know—ſince glory has thus overtaken him—by what name this repoſitory of "ſenſe" is recognized among men. "He is," adds the enthuſiaſtic editor, "capable of inſtructing moſt of his cuſtomers." Has Mr. White improved the privileges thus afforded? If not, let him at once conſult that ſource of information, and, in particular, let him inquire about "the ſhade of Monroe." We fear, however, that the advice is thrown away. "A lady who does me the honor to look over my ſhoulder" is, apparently, much more to Mr. White's taſte than that mine of wiſdom who muſt not be called "a bibliopole." This fair female (is it ſhe of "the nuptial couch" and "the lovely limbs," once more?) does not, however, ſeem to have been always propitious. On Mr. White's own authority, it is clear that, at page 175, ſhe "laughed with ſcorn." We cannot wonder at this—ſince ſhe was doing Mr. White the honor to look over his ſhoulder—but we are certainly grieved for Mr. White. It is evident that, in moments of "ſcorn," ſhe muſt have made him ſuffer a good deal, if her cuſtomary ſtyle was like the following: "Why," ſays this feminine Mentor, "a reprint iſn't dirty; it doeſn't ſmell badly; it iſn't tattered and torn; it doeſn't need mending and rebinding to keep it from tumbling to pieces; it has little chance of harboring unnamable

ing, could turn with all Tides, tack about, and take advantage of all Winds, by the quickness of his Wit and Invention. His History of *Henry* the Fourth is very much commended by some, as being full of sublime Wit, and as much condemned by others, for making Sir *John Falstaffe* the property of Pleasure for Prince *Henry* to abuse, as one that was a *Thrasonical Puff*, and emblem of mock Valour; though indeed he was a man of Arms every inch of him, and as valiant as any in [his] Age, being for his Martial Prowess made Knight of the Garter by King *Henry* the 6th."

Thomas Randolph.

"This Famous Poet was born at *Houghton* in *Northampton-shire*, and was first bred in *Westminster-School*, then Fellow in *Trinity-Colledge* in *Cambridge*; He was one of such a pregnant Wit, that the Muses may seem not only to have smiled, but to have been tickled at his Nativity, such the festivity of his Poems of all sorts.

"His Poems publish'd after his death, and usher'd into the World by the best Wits of those times, passed the Test with general applause, and have gone through several Impressions: To praise one, were in some sort to dispraise the other, being indeed all praise-worthy. His *Cambridge Duns* facetiously pleasing, as also his *Parley with his Empty Purse*, in their kind not out-done by any. He was by *Ben. Johnson* adopted for his Son, and that as is said upon this occasion.

"Mr. *Randolph* having been at *London* so long as that he might truly have had a parley with his *Empty Purse*, was resolved to go see *Ben. Johnson* with his associates, which as he heard at a set-time kept a Club together at the *Devil-Tavern* near *Temple-Bar*; accordingly at the time appointed he went thither, but being unknown to them, and wanting Money, which to an Ingenious spirit is the most daunting t the World, he peep'd in the Room they were, which being espied b *Johnson*, and seeing him in a S thredbare habit, *John Bo-peep*, sa come in, which accordingly he did immediately they began to rime up meanness of his Clothes, asking him could not make a Verse? and withal for his Quart of Sack; there being them, he immediately thus replied,

I *John Bo peep*, to you four sheep,
With each one his good fleece,
If that you are willing to give me five
'Tis fifteen pence a piece.

By *Jesus*, quoth *Ben. Johnson*, (h Oath) I believe this is my Son *Ran* which being made known to them, kindly entertained into their compar *Ben. Johnson* ever after called him

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Quarles's Verses on Man.

"Mans *Body*'s like a *House*, his greater *B*
Are the main *Timber*; and the lesser ones
Are smaller *splints*: his *ribs* are *laths* daul
Plaister'd with *flesh* and *blood*: his *mouth*'s t
His *throat*'s the narrow *entry*, and his *hear*
Is the great *Chamber*, full of curious art:
His *midrisf* is a large *Partition-wall*
'Twixt the great *Chamber*, and the spacio
His *stomach* is the *Kitchin*, where the me
Is often but half sod for want of heat:
His *Spleen*'s a *vessel* Nature does allot
To take the *skum* that rises from the Pot:
His *lungs* are like the *bellows*, that respire
In every *Office*, quickning every fire:
His *Nose* the *Chimny* is, whereby are vent
Such *fumes* as with the *bellowes* are augme
His *bowels* are the *sink*, whose part's to dr
All noisom *filth*, and keep the *Kitchin* cle
His *eyes* are Christal *windows*, clear and b
Let in the object and let out the sight.
And as the *Timber* is or great, or small,
Or strong, or weak, 'tis apt to stand or fal
Yet is the likeliest *Building* sometimes kn
To fall by obvious chances; overthrown
Oft times by *tempests*, by the full mouth'd
Of *Heaven*; sometimes by *fire*; sometimes
Through unadvis'd *neglect*: put case the
Were ruin-proof, by nature strong enough

To conquer time, and age; put case it should
Here know an end, alas, our *Leases* would;
What hast thou then, *proud flesh and blood*, to boast?
Thy daies are evil, at best; but few, at most;
But sad, at merriest; and but weak, at strongest;
Unsure, at surest; and but short, at longest."

John Milton a Notorious Traitor.

"*John Milton* was one, whose natural parts might deservedly give him a place amongst the principal of our *English* Poets, having written two Heroick Poems and a Tragedy, namely, *Paradice Lost*, *Paradice Regain'd*, and *Sampson Agonista*; But his Fame is gone out like a Candle in a Snuff, and his Memory will always stink, which might have ever lived in honourable Repute, had not he been a notorious Traytor, and most impiously and villanously bely'd that blessed Martyr King *Charles* the First."

Miscellaneous Items.

Characteristics of the First Folio Edition of Shakespeare.

From an Unpublished Note by James Boaden.

"It may not be amiss here to set down the particular characteristics by which this first Folio may be known from the second; with parts of which it is very frequently made up; and as that is corrupted beyond all parallel [I speak after having collated it], I shall be doing acceptable service to the future students of Shakspeare, by clearly pointing out the means of detection.

"1°. The lines to the Reader before the Portrait have 'with' in the fourth line and 'wit' in the fifth printed with the double vas a capital, VV, in the 2d Folio.

"2°. Instead of *like* indulgence in the last line of the dedication, the 1st page, the second Folio prints 'same.'

"3°. The Catalogue of the Plays in the second is without pages.

"4°. The paging of the two Folios is the same to the end of Henry 8th: then the 2d Folio begins a new numeration, calling the Prologue to Troilus & Cressida page 1. The first, on the contrary, takes this play into the series very unskillfully—the prologue is not paged—the first page of the play has no numerals; the second is called 79, the third 80, and then it drops the numbers to the end. Coriolanus begins in the first folio with page 1—in the second with 30.

"5°. But the great mark, superficially, is in the paging of Romeo & Juliet. The last page is 79 with 76 immediately opposite—and in Timon, which follows, the numerals of the authentic copy run thus, 82, 81, 82, and this has made many copies imperfect; the binders flinging away the repeated numbers.

"Add to all these, the last page of the first is 993 for 399—whereas the last of the 2d Folio is 419, being the addition of Troilus & Cressida taken regularly into the paging. The letter of the second is larger, and the first uses v for u, thus; vnmittigable rage.

"To go into verbal corruptions were endless."

The above note on the first folio edition of Shakspeare is copied from a MS in my possession, written and signed by James Boaden, with the date—1807. S. W. P.

Negro School in Charleston, in 1745.

In one of the *Tracts on Various Subjects*, by the Right Reverend Beilby Porteus, D. D., Bishop of London, entitled, *An Essay towards a Plan for the more Effectual Civilization and Conversion of the Negroe Slaves, on the Trust Estate in Barbadoes, belonging to the Society for the Propagation of the Gospel in Foreign Parts*, first written in 1784, is the following pas-

alogue appealed with peculiar force to the taste of some distinguished collector, and each one was the fortunate possessor of a catalogue through the post.

Some persons asserted that the books were not all *unique;* one gentleman, indeed, claimed to own himself a copy of several of them. Still, if not absolutely *unique,* they were so near it, that the enthusiasm of the purchasers increased as the time drew near; when, the day before the sale, the newspapers of Brussels contained a notice that the bibliographical world would learn with regret that the library of the Count de Fortsas would not be sold—that the town of Binche, having resolved to keep it together in honor of its collector, their townsman, had bought it entire, and that henceforth it would form part of the public library of Binche. The town of Binche buying a collection of bibliographical rarities for its public library, each one of which was worth almost a small fortune!

The force of hoaxing could no further go. For the whole affair was a hoax. The Count de Fortsas was a myth; his château, his passion and success in bibliographical pursuits, were apocryphal; the *unique* treasures of his collection (notwithstanding the gentleman who had duplicates) had no other existence than in this little catalogue, which itself has become a rarity and curiosity in the field of bibliography.

The author of this most witty and successful practical joke was M. Renó Chalons, of Brussels, one of the authors of the *Annulaire Agathopédique et Saucial. Imprimé par les Presses Iconographique à la Congrève de l'Ordre des Agath. . . . . Chez A. Labroue & Cie.*, Cycle iv., 8vo, a work which we commend to all discreet lovers of literature who believe that—

"On Heaven's road the better half
Is passed when we have learned to laugh."

M. Chalons is said to have gone to Binche himself to attend the sale, and to have professed among the inquiring bibl philes whom he met upon the road, to ha had the pleasure of a long personal acquai ance with the Count.

There is a tradition that the good pe ple of Binche, seeing their town invad by a rusty and serious-looking set of str gers, who were all inquiring for the off of a notary who had no existence, began suspect some plot against the liberties the state, or some other of the theoreti abstractions which exist in Europe, a gravely consulted about the propriety putting as many of them as they could u der confinement, until the authorities cou be informed upon the matter.

Besides the intrinsic interest attaching this catalogue from its ingenuity and pla sibility—being in no part overdone— rarity (only one hundred copies havi been printed) gives it a value in Europ We print it entire for our readers, tran ting the notes:

CATALOGUE

D'UNE TRES-RICHE MAIS PEU NOMBREU COLLECTION

DE LIVRES

PROVENANT DE LA BIBLIOTHEQUE

de feu M.r le Comte J.-A.-J. Fortsas,

dont la vente se fera à Binche, le 10 août 18 à onze heures du matin, en l'étude et par ministère de M.e MOURLON, Notaire, rue l'Eglise, n.o 9.

MONS,

Typographie d'Em. Hoyois, Libraire.

PRIX: 50 CENTIMES.

On the reverse of the title appears th following:

"Conditions de la Vente:

"La vente se fera au comptant, avec augmentation de 10 p. 0.0 en sus du prix d'adjudication.

"On pourra voir et collationner les livres, la veille de la vente, depuis trois heures de relevée jusqu'à six. Après l'adjudication, les livres ne seront rendus sous aucun prétexte.

"*Les personnes qui ne pourraient assister à la vente, peuvent avec confiance envoyer leurs commissions à* M.r Em. Hoyois, *Imprimeur-Libraire, rue de Nimy, à Mons, qui s'en chargera, moyennant caution solvable pour les personnes avec lesquelles il n'est pas en relation d'affaires.—On est prié d'affranchir les lettres.*"

Upon the next page commences the preface, which we translate:

"Almost all the libraries formed during the past fifty years have been slavishly based upon the *Bibliographie instructive of Debure.* The consequence has been, that the works presented by Debure as rare or curious have been sought for, exhumed, preserved by amateurs, and are actually everywhere met as foundations of collections; so that, in point of fact, in the matter of old books, nothing is so common as rarities.

"A taste entirely opposed to this slavishness, the idea of a genuinely exclusive bibliomaniac, has, on the other hand, presided over the choice of the unique collection now offered for sale.

"The Count de Fortsas admitted upon his shelves only works unknown to all bibliographers and cataloguists. It was his invariable rule, a rule from which he never departed. With such a system, it is easy to conceive that the collection formed by him—although during forty years he devoted considerable sums to it—could not be very numerous. But what it will be difficult to believe is, that he pitilessly expelled from his shelves books for which he had paid their weight in gold—volumes which would have been the pride of the most fastidious amateurs—as soon as he learned that a work, up to that time unknown, had been noticed in any catalogue. This sad discovery was indicated upon his manuscript list in a column devoted to this purpose, by these words: '*Mentioned in such or such a work,*' etc.; and then—'*sold, given away,*' or (incredible if we did not know to what extent the passion of exclusive collectors could go) '*destroyed!!*'

"The publication of the *Nouvelles Recherches* of Brunet was a severe blow for our bibliomaniac, and one which, without doubt, contributed to hasten his end. It made him lose at once the third of his cherished library. After that, he seemed disgusted with books and with life; he did not make a single further acquisition; but the Bulletin of Techener from time to time still further thinned the already decimated ranks of his sacred battalion.

"Jean-Népomucène-Auguste Pichauld, Count de Fortsas, born the 29th October, 1770, at his château de Fortsas, near Binche in Hainaut, died in the place of his birth, and in the chamber in which he first saw the light sixty-nine years before, the 1st September, 1839. Devoted entirely to his books, he had seen (or rather he had not seen) thirty years of revolutions and wars pass by, without abandoning for a moment his favorite occupation—without, as it were, going out from his sanctuary. For him the device should have been made: '*Vitam impendere libris.*'"

Catalogue
OF THE
Library of M.r le Comte de Fortsas.

N. B. It has been thought necessary to follow, in the impression of this catalogue, the manuscript inventory left by the proprietor of the collection, and to reproduce a part of the notes with which each article was accompanied. M. de Fortsas catalogued his books *pêle-mêle*, and without following any bibliographical system: for a collection so small, a classification would have been,

48 Mes campagnes aux Pays-Bas, avec la liste, jour par jour, des forteresses que j'ai enlevées à l'arme blanche.

Imprimé par moi seul, pour moi seul, à un seul exemplaire, et pour cause.

A. B., de l'imprimerie du P. Ch. De——. No year, 8vo, pp. 202, *bound in green chagrin, with a lock of silver gilt.*

A catalogue, more than curious, of the good fortunes of the Prince. The Maréchal de Richelieu gave him, without doubt, the idea of this singular inventory.

50 Il pentamerone del cavalier Giovan Batista Basile, ouero lo Cunto de li cunte Tratteneminiento de li Peccerille di Gian Alesio Abbattutis. In Amsterdam, presso D. Elsevier, 1675. 12mo, vellum.

52 Hystoire tres plaisante et recreative du noble chevir, le gentil seigneur Gil de Chyn, lequel fist moult grant proeces oultre mer. On les vend a Paris en la grand salle du palais, au premier pillier, en la boutique de Galliot Dupre, marchant libraire de Luniversite de Paris. MDXXVI. Small folio, **black-letter**, 2 col. 54 leaves; brown calf.

55 Brouet confortatif pour les âmes foibles en dévocion; ensemble un brief discours en forme de consolacion touchant les misères de ce temps, par Charles de Hainin licentié es droits. A Tournay, chez Adrien Quinquet, MDCXXXI. 12mo, pp. 134, green mo., gilt edges. (*Thouvenin.*)

59 Histoire du Pays et Comté de Haynau, par Messire Du Mont, seigneur de Holdre. 3 vols. 12mo, pp. 300, 325, and 294, wanting titles; green morocco, gilt edges.

We find the name of the author in a sonnet, addressed to him by his friend Gilles Couturiaux, printed at the beginning of the first volume. It is impossible for us to divine why this book was not published; we have read it, without being able to discover the concealed venom which caused it to be proscribed. In style and criticism it is fit to be placed after its compatriot De Boussu, the historian of Mons. The third volume, which would not have been the last, ends with the accession of Albert and Isabella.

63 Le mystère monseigneur sainct Denys a noeuf personaiges cest asçavoir, etc., etc., without place or date, but with a shield upon the last leaf, with a monogram composed of the letters H P R, and surmounted by an eagle. Small folio, oblong, *the form of an account-book, with 47 leaves not numbered; old calf binding, much used.*

64 L'Esteriade, poeme dedié a Son Alteze Monseignevr Alexander Farneze, gouvernevr et cappitaine-general des Païs-Bas, par son tres humble servant François Brassart, poete lavreât. A Mons en Haynau, chez Rutgher Velpius, 1584. Small 8vo, pp. 220, red morocco, gilt edges, *with the arms of Farnese.*

In the *Fleurs morales de Jean Bosquet, Montois, à Mons, chez Charles Michel*, 1587, is an ode addressed by the author to Seigneur François Brassart; this is the passage which alludes to our poem:

> Ronsard, défie le temps,
> Par sa grave Franciade;
> Et tu surmont'ras les ans,
> Par ta docte Esteriade;
> Et mille poëmes beâux
> Malgré du temps les asseaux.

Alas! the prediction of his *confrère* in poetry was vain: the author of the *Esteriade*, the *Belgian Ronsard*, is not even cited in the memoir of Hugo Belge, by the author of *Primevères*. O vanity of glory!

66 Description des merveilles et de la richesse inouie du château royal de Binche, par M. D. B. (Monsieur de Biseaux). Binche, H. Fontaine, imprimeur libraire, 1830. 8vo, pages 45; blue velvet, gilt edges.

Extracted from the *Etrennes Binchoises*, and printed separately, *one copy only*; I was present at the printing.

69 Parallele des Juifs qui ont crucifié J.-C. leur Messie, et des François qui ont guillotiné Louis XVI, leur roi. 8vo, pp. 89, without place or date. (Mons, Monjot, 1794.) Half bound, morocco back.

This work is by Père Charles Louis Richard, Dominican, native of Blainville in Lorraine. It cost its author, aged eighty-four, his life. He was shot the 29th of Termidor, year 2, in the grand place of Mons, in consequence of a judgment declared the evening before by the *sieurs* Bar, Defrise, and Lelièvre, *jugeant révolutionnairement, en leur honneur et conscience* (*sic*).

Among the passages which were objected to, was the following: "*A la différence près, d'entre la personne de Dieu et de Louis XVI., je soutiens et je vais démontrer que le crime des Français, qui ont guillotiné Louis XVI, leur-roi, surpasse infiniment celui des Juifs.*"

"It is proved," says the revolutionary Areopagus, "that the père Richard is entirely of contra-revolutionary principles, and of an outrageous fanaticism; that he is the enemy of Liberty and Equality, which the victorious arms of the French Republic have offered and brought us, and which he has sought to destroy by the propagation of opinions as erroneous as his expressions are injurious to the French people, to reason, and *even to the Supreme Being*."

The tribunal takes the part of Jesus Christ, in the matter of the injurious parallel. Such consideration on the part of these gentlemen was hardly to be expected.

A copy of the placard containing the judgment is joined to this volume.

71 La fauvette virginale, laquelle chante les divines perfections de la Sainte Vierge Marie, mère de Dieu, par le père Eustache, capucin. A Valenciennes, de l'imprimerie de Jan Vervliet, à la bible d'or, l'an MDCXXV. 8vo, pp. 274, elegant old binding in red morocco, *with the arms of Lalaing*.

With music, in the style of the *Pieuse alouette*, the *Philomèle séraphine*, and the *Rossignols liguez en duos*.

75 Corpus juris civilis, cum notis Gothofredi. Amstelodami, apud Elzevirios, MDCLXIII. Folio. *Unique copy*, printed upon vellum, and divided into four volumes, with titles printed expressly. A magnificent binding of red morocco, with compartments, and the arms of the States of Holland.

Upon one of the guards of the first volume, a note, in Dutch, says that this copy, the only one printed upon vellum, was made for the States of Holland, and at their own expense. The execution of this work is admirable; and it is perhaps the most beautiful book in existence. I bought it the 19th of February, 1802, of an Amsterdam Jew, for the small sum of two thousand florins. My friend Sir Richard Heber has frequently offered me a thousand pounds sterling for it.

76 Du pret à interet, dit Vsure. Avranches, chez Jean Terbi, imprimeur, MDCLXXVII. 12mo, pp. 142; old binding of green morocco, gilt edges.

A manuscript note attributes this work to Père Félix Grebard, private secretary to the famous Huet, Bishop of Avranches. This Père Grebard is also the author of a very rare tragedy, *La Mort de Henry le Grand*, which I had also in my collection, but which I got rid of, having heard that M.r J. Ketele, of Audenarde, had another copy.

78 Cornuelliana, ou bons mots de M.me de Cornuel. A Paris (Hollande), 1731. 12mo, pp. 76; half binding of morocco, uncut; *a spot of ink on page* 21.

79 Vijf bouken Boecij, de consolatione philosophie. At the end: Gheprent Taudenaerde, bij Arend de Keysere de vijfden dach juli MCCCCLXXVII. Small 4to, without numbers or catch-words; 205 leaves.

81 Mémoires de l'abbé de Vatteville, lequel fut successivement colonel, chartreux, bacha, archevêque nommé de Besançon, etc., etc. A Cologne, chez Pierre Marteau, 1710. Small 12mo, pp. vii. and 324; brown calf.

83 Les amours du P. C. D. L. avec Madame de C. (du Prince Charles De Lorraine, avec Madame de Choiseul). Mari-

mont (without doubt Holland), 1770. 12mo, pp. 157; *puce* mor., gilt edges.

A libel which is more ſtupid than malicious. The loves, like the entire perſon, of our excellent Prince Governor-General, were in fact ſo little poetic, that it would have been difficult to have made him the hero of a romance that would have been readable. M.r Barbier, to whom I ſhowed this volume, attributed it to Chevrier. *Si non e vero e bene trovato.*

98 Chronicon eccleſiæ ſancti Petri Lobbienſis, ordinis ſcti Benedicti, ex archivis ejuſdem compoſitum per Dom. Eugenium Lambertum Nalines, monachum. MDCCVII. Small 4to, pp. 588, calf, with the arms of Maghe, fortieth abbé of Bonne-Eſpérance, in Hainault.

This chronicle comes from the ſame preſs as the chronicle, equally rare, of Bonne-Eſpérance, of which I poſſeſs a copy upon vellum.

109 Aventures galantes du Capitaine Blainville pendant ſon ſéjour à B. . . (Bruxelles), 1746. Small 12mo, pp. 369, without indication of place. Blue morocco, gilt edges.

Piquant revelations (true or falſe) concerning the high ſociety of Bruſſels at this period, in the ſtyle of the *amuſements* of Chevrier, but ſtronger.

117 Mémoire ſur les Comtes de Louvain, par Ernſt. A Hambourg, 1797. 8vo, pp. 37, *unbound.*

A copy made up of proofs, with numerous manuſcript corrections.

126 Réflexions ſur la Révolution de France. Mons, Monjot, 1794. 8vo, pp. 160, *half bound*, back and corners of green morocco.

This work muſt not be confounded with that by the Engliſhman Burke. Theſe reflections are by the Dominican Richart, the author of a great number of pamphlets againſt the revolution. The volume was not completed, the entrance of the French into Mons having interrupted the impreſſion, and cauſed the ten ſheets already printed to be ſuppreſſed with the greateſt care. Quérard, who has given ſo detailed a notice of P. Richart, did not know o flections.

127 De Mons à Vienne, par L. C P. C. Vienne, 1835. 8vo, I *half bound*, back of *puce* moroc

142 Cauſes qui doivent infailli amener la diſſolution du royau Pays-Bas, tel que l'ont fait les t 1814 et 1815. Tournai, Ca 1829. 8vo, pp. 89, red mor., a

This pamphlet, printed in an editi thouſand copies, was on the point of when the author, having made his p the Dutch government, had it ent preſſed. A friend ſaved this copy fo up to this day (January, 1835) I c UNIQUE.

149 Expoſition des droits des Evêques de Liège ſur la ville taine-l'Evêque, par G. Migeot au Conſeil ſouverain du Hainaut 4to, pp. 29.

I have never been able to learn w factum was printed, nor the cauſe of i

153 Traité de l'écriture ſacrée d tiens, dite écriture hiéroglyphiqu d'une diſſertation phyſiologico-h ſur l'emblême myſtique dit *Phall* M.r et M.me Leſcens, avec des r M.r D*****. Orléans, chez J bois, imprimeur, an XII. 4to, *p*

158 Promptuarium antiquitatum T ſium. Accedit diſquiſitio de ec epiſcoporum in civitatem jurib tore Willelmo comite ab Rei Sumptibus auctoris è typog. B Vongraſdorff. Herbipoli, MDXXX pp. 695, *plates*; bound in blu *with corners and claſps of ſilve*

167 Les ſept payſans d'Anderlue, en 7 actes et en vers, par Bidet. Monjot, imprimeur-libraire, ru Clef, 1807. 8vo.

172 Mémoires de l'abbé D. M. R. D. F. A. L. (De Mouſon, réſident de France à Liège). A Reims, chez Macé, imprim. juré, 1645. 12mo, in two parts of 115 and 210 pages; old binding of red morocco, *with the arms of Colbert.*

This volume is ornamented with the portraits of De Mouſon, La Ruelle, and Warfuſée, engraved by Jean Valdor, with admirable finiſh.

M.r W. having ſaid to me that M.r Polain, of Liége, poſſeſſed a copy of the Memoirs of De Mouſon, I went immediately (in January, 1832) to verify myſelf the exiſtence of this ſecond copy. I can certify that M.r Polain has, of theſe memoirs, only the firſt part of 115 pages. I therefore preſerve my UNIQUE copy.

197 Specimens of early Flemiſh ſonge of the fourteenth century, to which is prefixed an hiſtorical introduction. By Georg. Ellis, Eſq. Lond. 1809. 8vo, page 1 to 138, *without title, but with ten plates of muſic;* cloth.

The printing of this volume was never finiſhed. The author ſays, in his preface, that, during a viſit to Holland, he made the acquaintance of Van Wyn and Clignett, who called his attention to the ancient Flemiſh literature. On his return to England, he carefully collected our old ſongs, and wiſhed to publiſh a volume of them with the muſic noted. But ſeeing that he was not ſufficiently acquainted with the old Flemiſh, and that in conſequence the text he gave was extremely faulty, he cauſed all the copies to be deſtroyed.

199 Een ſeer ſonderlinghe ſchone ende wonderlike hiſtorie die men warachtich hout te ſyne en auctētick ſprekende van eenſe vroumen gheheeten Meluſine: van haren kinderen en gheſlachte ende vā haer alze wonderlike werken. *At the end of the volume.* Taudenaerde gheprendt CCCCLXXXI. 4to, *with very curious wood-cuts;* old binding of hog's ſkin.

This volume, which evidently came from the preſs of A. De Keyſer, has remained entirely unknown; it has long lines, without catchwords. In the catalogue of Kloſs (London, 1835, p. 305, No. 4273), is indicated another edition of the curious romance of Meluſine, but it was printed at Antwerp, by Gerard Leeu, 1491. M.r Kloſs is miſtaken in believing that there exiſts only one edition of Méluſine in Flemiſh: beſides this of ours, there is ſtill a third (Antwerp, 1510), by Henri Eckert Van Homborch.

208 De antiquitatibus Tornaci Nerviorum erutis, preſertim de fano Cybelae diſputatio iſagoge, auctore Dionyſio Villerio, canonico tornacenſi. Montibus Hannoniae, apud Carolum Michel, topog. 1612. Small 8vo of 154 leaves, with 8 plates; old red morocco, *with the arms of Tournai,* gilt edges.

This diſſertation was intended to ſerve as an introduction to a much more extended work, which the prebendary Villers propoſed to publiſh upon the antiquities exhumed at Tournai. It is dedicated to J.-B.te Gramaye.

This book muſt not be confounded with the works of Pignorius and Chifflet.

215 Rothnacum, ſive de hiſtoria oppidi Rothnacenſis libri duo. Auctore Lamberto Vander Burchio ad Divam Virginem Mariam Ultrajecti decano. Ultrajecti, ex officinâ Hermanni Borculoi, 1616. 12mo, 96 leaves; calf, *with arms,* gilt edges.

The copy given by the author to Aubert Lemire, who, in turn, made a preſent of it to Antoine Sanderus. The Library of Burgundy poſſeſſes the work of Vander Burch upon the hiſtory of Flanders, which has in great meaſure remained unpubliſhed. Beſides the preſent diſſertation, we know only the Life of the Count Gui de Dampierre which has been publiſhed. This laſt was alſo printed by Borculo, at Utrecht, in 1615. (Bibliotheca Hulthemiana, vol. iv. p. 410, No. 27,566.)

222 Traicté des monnoyes des comtés de Flandre, ou il eſt amplement parlé de la fabricque de la monnoye et de la valeur d'icelle, etc., par Olivier de Wree, Brugeois, lic. es loix. A Bruge en Flandre, chez Jean-Baptiſte et Lucas Vanden Ker-

chove, ruë haute, à la Bible. 1640. 4to, 46 leaves and 12 plates; bound in old white vellum.

This little work by Vredius has remained unknown to all bibliographers. The plates represent 107 coins ſtruck in Flanders from William Cliton down to Albert and Iſabella.

With the ſame bookſeller may be found the catalogue of pictures, medals, and various ancient and curious objects left by M.r the Count de Fortſas, the ſale of which will take place the 15th of September, 1840.—Price: one franc.

Chinese Proverbs and Moral Maxims.

TRANSLATED BY JOHN FRANCIS DAVIS.

"*Nor do* APOPHTHEGMS *only ſerve for ornament and delight, but alſo for action and civil uſe: as being the edge tools of ſpeech, which cut and penetrate the knots of buſineſs and affairs.*"—LORD BACON.

1. By a long journey we know a horſe's ſtrength: ſo length of days ſhows a man's heart.

2. The ſpontaneous gifts of Heaven are of high value; but the ſtrength of perſeverance gains the prize.

3. In the days of affluence, always think of poverty: do not let want come upon you, and make you remember with regret the time of plenty.

4. Modeſty is attended with profit: arrogance brings on deſtruction.

5. The growth of the mulberry-tree correſponds with its early bent.

6. As the ſcream of the eagle is heard when ſhe has paſſed over; ſo a man's name remains after his death.

7. Doubt and diſtraction are on earth: the brightneſs of truth in heaven.

8. In learning, age and youth go for nothing: the beſt informed takes the precedence.

9. The world's unfavorable views of conduct and character are but as the floating clouds, from which the brighteſt day is not free.

10. Let every man ſweep the ſnow from before his own doors, and not trouble himſelf about the froſt on his neighbor's tiles.

11. He who can ſuppreſs a moment's anger, may prevent many days' ſorrow.

12. The man of worth is really great, without being proud; the mean man is proud, without being really great.

13. In making a candle, we ſeek for light; in ſtudying a book, we ſeek for reaſon: light, to illuminate a dark chamber; reaſon, to enlighten man's heart.

14. By learning, the ſons of the common people become public miniſters; without learning, the ſons of public miniſters become mingled with the maſs of the people.

15. If you love your ſon, be liberal in puniſhment; if you hate your ſon, accuſtom him to dainties.

16. When you are happier than uſual, you ſhould be prepared againſt ſome great misfortune. Where joy is extreme, it precedes grief. Having obtained the imperial favor, you ſhould think of diſgrace; living in quiet, you ſhould think of danger. When your glory is complete, your diſgrace will be the greater; when your ſucceſs is great, your ruin will be the deeper.*

17. In ſecurity, do not forget danger: in times of public tranquillity, be prepared againſt anarchy.

18. The fiſhes, though deep in the water, may be hooked; the birds, though high in the air, may be ſhot: but man's ſecret thoughts are out of our reach. The heavens may be meaſured, the earth may be ſurveyed; the heart of man only is not to be known.

19. Riches are what the man of worth conſiders lightly; death is what the mean man deems of importance.

20. When the man of a naturally good propenſity has much wealth, it injures his advancement in wiſdom: when the worthleſs man has much wealth, it increaſes his faults.

—— * "Qui nimios optabat honores,
Et nimias poſcebat opes, numeroſa parabat
Excelſæ turris tabulata, unde altior eſſet
Caſus, et impulſæ præceps immane ruinæ."
JUVENAL, Sat. X. 104.

21. In enacting laws, rigor is indispensable; in executing them, mercy.

22. Do not consider any vice as trivial, and therefore practise it: do not consider any virtue as unimportant, and therefore neglect it.

23. Following virtue is like ascending a steep: following vice, like rushing down a precipice.

24. All events are separately fated before they happen. Floating on the stream of life, it is in vain that we torment ourselves. Nothing proceeds from the machinations of men, but the whole of our lives is planned by destiny.

25. A vicious wife, and an untoward son, no laws can govern.

26. He who tells me of my faults, is my instructor: he who tells me of my virtues, does me harm.

27. Let your words be few, and your companions select: thus you will escape remorse and repentance; thus you will avoid sorrow and shame.

28. If a man's wishes be few, his health will be flourishing: if he has many anxious thoughts, his constitution will decay.

29. Honors come by diligence: riches spring from economy.

30. The mild and gentle must ultimately profit themselves: the violent and fierce must bring down misfortune.

31. If you wish to know what most engages a man's thoughts, you have only to listen to his conversation.

32. In our actions, we should accord with the will of Heaven: in our words, we should consult the feelings of men.

33. If a man be not enlightened within, what lamp shall he light? if his intentions be not upright, what prayers shall he repeat?

34. Man perishes in the pursuit of wealth; as the bird meets with destruction in search of its food.

35. There are plenty of men in the world, but very few heroes.*

36. Poverty and ruin must in the end be proportioned to a man's wickedness and craft; for these are qualities which Heaven will not suffer to prevail. Were riches and honors the proper results of crafty villany, the better part of the world must fatten on the winds.

37. The best cure for drunkenness is, while sober, to observe a drunken man.

38. The opening flower blooms alike in all places: the moon sheds an equal radiance on every mountain and every river. Evil exists only in the heart of man; all other things shew the benevolence of Heaven toward the human race.

39. Would you know the character of the prince, examine his ministers; would you understand the disposition of any man, look at his companions; would you know that of a father, observe his son.

40. A man is as ignorant of his own failings as the ox is unconscious of his great strength.

41. A man, by the cultivation of virtue, consults his own interest: his stores of wisdom and reflection are every day filling up.

42. Confucius says: "The capacity for knowledge, of the inferior man, is small, and easily filled up; the intelligence of the superior man is deep, and not easily satisfied."

43. Though the screen be torn, its frame is still preserved: though the good man be plunged in want, his virtue still remains to him.

44. Without the wisdom of the learned, the clown could not be governed; without the labor of the clown, the learned could not be fed.

45. The cure of ignorance is study—as meat is that of hunger.

46. Though the white gem be cast into the dirt, its purity cannot be (lastingly) sullied: though the good man live in a vile place, his heart cannot be depraved. As the fir and the cypress withstand the rigors of the winter, so resplendent wisdom is safe in situations of difficulty and danger.

47. It is not easy to stop the fire, when the water is at a distance: friends at hand are better than relations afar off.

48. If a man wish to attain to the excellence of superior beings, let him first cultivate the virtues of humanity; for if not perfect in human virtue, how shall he reach immortal perfection?

49. There are three great maxims to be observed by those who hold public situations, viz.: to be upright—to be circumspect—to be diligent.

* Like the army of Xerxes, Πολλοὶ μὲν ἄνθρωποι—ὀλιγοι δὲ ανδρες.

Thoſe who know theſe three rules, know that by which they will inſure their own ſafety in office.

50. A man's proſperous or declining condition may be gathered from the proportion of his waking to his ſleeping hours.

51. Unſullied poverty is always happy, while impure wealth brings with it many ſorrows.

52. The fame of men's good actions ſeldom goes beyond their own doors; but their evil deeds are carried to a thouſand miles' diſtance.

53. The ſincerity of him who aſſents to every thing, muſt be ſmall; and he who praiſes you inordinately to your face, muſt be altogether falſe.

54. Petty diſtinctions are injurious to rectitude; quibbling words violate right reaſon.

55. Though powerful medicines be nauſeous to the taſte, they are good for the diſeaſe: though candid advice be unpleaſant to the ear, it is profitable for the conduct.

56. Though the life of man be ſhort of a hundred years, he gives himſelf as much pain and anxiety as if he were to live a thouſand.

57. If a man does not receive guests at home, he will meet with very few hoſts abroad.

58. Where views and diſpoſitions agree, the moſt diſtant will unite in friendſhip: where they diſagree, relations themſelves will ſoon be at enmity.

59. The evidence of others is not comparable to perſonal experience: nor is "I heard" ſo good as "I ſaw."

60. The three greateſt misfortunes in life are, in youth to bury one's father; at the middle age to loſe one's wife; and, being old, to have no ſon.

61. It being aſked, "Suppoſe a widowed woman to be very poor and deſtitute, might ſhe in ſuch a caſe take a ſecond huſband?"—it was anſwered, "This queſtion ariſes merely from the fear of cold and hunger: but to be ſtarved to death is a very ſmall matter, compared with the loſs of her reſpectability."

62. Thoſe who cauſe diviſions, in order to injure other people, are in fact preparing pitfalls for their own ruin.

63. It is better to believe that a man *does* poſſeſs good qualities than to aſſert that he *does not*.

64. The miſchiefs of fire, or water, or robbers, extend only to the body; but thoſe of pernicious doctrines, to the mind.

65. The original tendency of man's heart is do right: and if a due caution be obſerved, it w not of itſelf go wrong.

66. As it is impoſſible to pleaſe men in a things, our only care ſhould be to ſatisfy our ow conſciences.

67. He who at once knows himſelf and know others, will triumph as often as he contends.

68. Eat your three meals in the day, and loo forward to ſleeping at night.*

69. Adverſity is neceſſary to the developme of men's virtues.

70. He who advances may fight, but he wl retreats may take care of himſelf.

71. Thoſe who reſpect themſelves will be ho orable; but he who thinks lightly of himſelf w be held cheap by the world.

72. Great promiſes are not followed by corr ſponding actions.

73. Speak of men's virtues as if they were yo own; and of their vices, as if you were liable their puniſhment.

74. Diligence is a treaſure of ineſtimable pric and prudence is the pledge of ſecurity.

75. Mencius ſaid, "All men concur in deſpiſi a glutton, becauſe he gives up every thing that valuable, for the ſake of pampering what is ſo co temptible."

76. Him, whoſe words are conſiſtent with re ſon, and whoſe actions are ſquared by the rule rectitude, what man ſhall dare to oppoſe?

77. As the light of a ſingle ſtar tinges tl mountains of many regions, ſo a ſingle unguard expreſſion affects the virtue of a whole life.

78. Though a poor man ſhould live in tl midſt of a noiſy market, no one will aſk abo him: though a rich man ſhould bury himſe among the mountains, his relations will come him from a diſtance.

79. A ſingle converſation acroſs the table wi a wiſe man, is better than ten years' mere ſtu of books.

80. Prudence will carry a man all over t world; but the impetuous find every ſtep difficu

81. The ſcholar is acquainted with all thin without the trouble of going out of doors.

* "Carpe, mortalis, mea dona lætus,
Carpe, nec plantas alias require,
Sed ſatur *panis*, ſatur et *ſoporis*,
Cætera ſperne."

82. If there be no faith in our words, of what use are they?

83. If there be a want of concord among members of the same family, other men will take advantage of it to injure them.

84. The same tree may produce sour and sweet fruit: the same mother may have a virtuous and vicious progeny.

85. Man is born without knowledge, and when he has obtained it, very soon becomes old: when his experience is ripe, death suddenly seizes him.

—o—

Notes on Neglected English Poets.

N. HOOKES.

Among the number of neglected English poets—a greater multitude than the ordinary reader of verse has any conception of—I know of none whose works are scarcer than N. Hookes's, the author of *Amanda*. Single publications of some of the earlier poets (such men, for instance, as Thomas Churchyard, an interminable versifier) are considered scarce by bibliographers, and have commanded fabulous prices at the sales of famous libraries; but I question whether there are not more copies of them extant than of *Amanda*—a volume, says Shield, in his *Introduction to Harmony*, "almost as scarce as a manuscript." I have hunted through all the collections at my command for an account of him, but can find none; Campbell, as far as I can learn, is the only historian of English Poetry who seems to have seen his poems, which, however, he did not read very carefully, judging by the slight fragment which he quotes in his generally excellent collection of "Specimens." As few, if any, of the readers of **The Philobiblion** are likely to meet with the fair Amanda, permit me to give you a page or two of gossip concerning her, and the unique work in which she is celebrated. It is a small volume—probably a quarto in the olden time, but now a little below a duodecimo—containing 191 pages, exclusive of the title, dedication, and commendatory poems, which make 22 pages more, though they are not numbered. Here is the title:

AMANDA,

A

SACRIFICE

To an Unknown

GODDESSE,

OR,

A Free-will Offering

Of a loving Heart to a

Sweet-Heart.

By *N. H.* of *Trinity*-Colledge in *CAMBRIDGE*.

——— *Unus & alter*
Forsitan hæc spernet juvenis ———
——— *Sed quisquis es accipe chartas,*
S. [illegible] ———

LONDON, Printed by *T. R.* and *E. M.* for *Humphrey Tuckey*, at the signe of the black *Spread-Eagle*, near St. *Dunstans* Church. 1653.

Facing the title is the frontispiece, a finely-executed steel engraving (not signed by the engraver), representing four Cupids, who bear upon their plump shoulders a large casket, or chest (probably intended for an altar), on the front of which is inscribed, "*To an Unknowne Goddesse.*" On this altar, if such it be, stands the symbolical heart, surrounded by flames, at which a fifth Cupid, hovering in the air, is lighting

his torch. The background is an arch, through which are ſeen glimpſes of foliage. Then comes The Epiſtle Dedicatory, "To the Honourable Edward Mountague, Sonne and Heire Apparent to the Honours, Eſtate and Vertues of the Right Honourable Edward Lord Mountague, Baron of *Boughton*." It occupies nine pages, and is written in the uſual ſtyle of ſuch panegyrics—high-flown in its fulſome compliments, and exceedingly vague on the ſubject of the volume itſelf—Amanda. A paragraph or two may not be unintereſting:

"For my part," ſays the poet, after an exceſſive laudation of the poetical talents of his patron (who, had he "liv'd ſooner at *Sucklings* Seſſions, had ſav'd Sir *W. Davenant* an oath, and wiſer *Apollo* would have known better where to beſtow his Laurel"), "for my part, if your Honour ſhall but ſmile on *Amanda*, and entertaine the chaſte Girle as your Handmaid, I ſhall think her better adopted, then if ſhe had brave old *Ben*, or ſome pregnant famous Court-wit for her father.

"*Sir*, though my ſweet *Amanda* dare not venture abroad to ſee her friends without you, and your preſence be the beſt of any I know, to make way for a Lady, yet ſhe preſumes not to take ſo *Honourable* a perſonage for a Gentleman-Uſher, or one with broad ſhoulders to thruſt aſide the croudes and throngs of cenſures ſhe ſhall meet with in her walks; But being yet childiſh, and not able to go alone, ſhe humbly kiſſes the hands of her moſt noble *Guardian*, in whoſe armes the little Moppet loves to be dandled, and ſhewn out at the window. Indeed ſhe is ſo much an Infant, that were not the face of a *Godfather*, in theſe *Anabaptiſtical Antichriſtian* times, worn quite out of faſhion, I ſhould have made bold to call your *Honour* to the Font; Many a poor man hath had (witneſſe *Charles Murrey* the Cripple) his *Majeſtie* the *King* himſelf, (ſome would have ſaid, *God bleſſe him good man*) for his Goſſip. But I moſt of all wiſh the *Sponſalia* were at hand, you might affiance and betroth *my Dareſt*, (I know whom) to him who never knowes ſufficiently how to expreſſe himſelfe, what he is ever ambitious to be

"The Humbleſt and moſt Faithful amongſt your Honours
moſt devoted Servants,
N. HOOKES."

Then come ten pages of Commendatory Poems: "To the Author upon his *Amanda*," ſigned "M. P. *Midd. Temp.* Gent." (30 lines); "*To the moſt ingenious Authour upon his excellent Poems*," ſigned "R. Moyle, *Trin. Col. Soc.*" (24 lines); "Upon his ingenious friend's moſt ingenious Poeme, intituled *Amanda*," ſigned "C. Ireton, *of Trin. Col. Cambr.*" (34 lines); "To his Honoured friend the Author upon his *Amanda*," ſigned Tho. Adams. *Trin. Coll.* D." (30 lines); and "*To my deſerving friend the Author upon his excellent Poeme* Amanda," ſigned "*J. A. Gent.*" (18 lines). Then follows Hookes himſelf with two "puffs preliminary" of his own, "The Author to the Reader" (50 lines), and "The Authour to the Ladies" (16 lines).

The claſs of poetic creations to which, however imperfect it may be, *Amanda* belongs, may be indicated as Ideal Women, the object of the poet being to glorify the ſex in general, and ſome one member of it in particular. The firſt artiſts of note in this ſchool (it ſeems almoſt ſuperfluous to ſay) were Dante and Petrarch, whoſe love for and praiſes of Beatrice and Laura will never die from the memory of men. They were imitated in England (to come more nearly to the matter in hand) by Lord Surrey in his ſonnets on the fair Geraldine, Sir Philip Sidney in his *Aſtrophel and Stella*, Daniel in his *Delia*, Drayton in his

Idea, Willoby in his *Avisa*, Griffin in his *Fidessa*, Habington in his *Castara*, and others whose names will at once recur to the students of old English poetry. The immediate prototype of Hookes I take to have been Cowley, whose collection of poems entitled *The Mistress* appeared in 1647, six years before the publication of *Amanda*. The difference between Cowley and Hookes is, of course, immense—the one showing himself a poet at all times, the other only at intervals, in occasional passages, or at most one or two single short poems. The defect of *The Mistress*, as a whole, it seems to me, is, that the pieces of which it is composed lack definiteness—are deficient in form and color, the sense of the picturesque in conception and grouping, and the true, the real, in sentiment—in fact, are merely so many utterances of imaginary feelings; the merits of *Amanda* are—not exactly the reverse of all this, but certain qualities which the mind seizes with more readiness and holds with a firmer grasp than it does most of the intangible idealisms of *The Mistress*. That the love which was intended to be shadowed forth in the former, was any more real than that in the latter, I do not believe. What I mean is, that, both passions being equally fictitious, Hookes has shown more poetic skill than Cowley, in that he has conceived his imaginary mistress with more distinctness—more clearly defining her and her perfections, the places in which he would have us see her—her pleasures, employments, and the like—in short, conducting himself as we may suppose a poetic lover to have done, making due allowances for the contagious bad taste of his time.

There are fifty-six different poems in *Amanda*, forty-five of which refer directly to the nymph in question. First we have three hymns (I suppose we may call them such), on *Beautie*, *Love*, and *Against Platonick Court-Love*, written in the worst manner of "the metaphysical school," as Dr. Johnson called it—full of forced conceits, in which the point aimed at is frequently lost through over-refinement in language, which, by the way, is not over-refined itself, suggesting in several instances rather gross ideas. Then we approach Amanda, or rather the impressions she makes upon the poet, who praises her beauty, proclaims his love, and speculates on her mortality; after which we come to the lady herself, whom he sees, or thinks he sees, putting flowers in her bosom, and overhears singing and reading; who leaves him alone, who feasts with him, who pledges him, who drinks with him, and who smiles upon him. Then, one day of love being gone, her thoughts incline bedward, and she goes to her prayers, like a good girl: he beholds her at her devotions, and after them, and, naughty man that he is, sees her undressing herself, and in her bed, and finally asleep. Then another day dawns—

("How noiseless falls the foot of Time,
That only treads on flowers!")

and she awakes, and, after his morning salute, washes her hands, and walks in the garden; then she denies him something, probably a kiss. He next invites her to walk abroad, which she does, and is caught in a shower. The shadow of a rival crosses his path, and he mistrusts her love, after which he goes to see her picture (a Vandyke, of course). A dream follows; then a couple of madrigals on her dimples and her black eyes; then a poem in which she is compared to a number of famous beauties, most of whom are taken from Drayton's *Heroical Epistles*, which seem to have been great favorites with Hookes, who, in a later portion of his volume, has translated two of them—the Epistle of Rosamund to King Henry the Second, and his reply, into Latin verse; then, having fallen into "the way that ladies wish to be who love their lords,"

we behold Amanda in the hands of Juno Lucina, or whatever ancient goddess it was who presided over the child-bed.

I have analyzed the elements in this collection of poems at considerable length, partly to show the difference between its author and his master Cowley (whose *Mistress* the reader can look over at his leisure), and partly to do as much honor as possible, in a hasty paper like this, to the memory of a neglected man of genius. For his poetry, I may say briefly that it is very unequal—fine passages, whole poems even, alternating with dull ones, sweet and pure thoughts with sensual suggestions, and occasional graces of expression and dainty melody with a general harshness of rhythm and language. The diction as a whole is rich, with a fine idiomatic flavor, somewhat derived from the poetic mode then in vogue, but more, it seems to me, from the heart and brain of Hookes himself—the breath and bloom of his genius. Imagination he had not, but a rich, choice fancy, which sometimes ran into the fantastic. Enough, however, of criticism; let us now turn to the fair Amanda, whom we have kept waiting all this while.

To Amanda *leaving him alone.*

What businesse calls thee hence, and cal's not me?
My businesse ever is to wait on thee;
  Therefore where e're you go
    I must go too
  What e're your businesse is,
    Bee't that or this:
Yet still my businesse is to wait on you;
  Nay prethy, my *Dearest*, why
    So coy and shie?
  Yes, yes, you'l come agen,
    But prethy when?
  Here must *I* moap alone;
    Whil'st you some other love,
  Or in your Cabinet above,
    Some letters doat upon,
  Which teach you how to say me nay;
But know, *Amanda*, if too long you stay,
  My soul shall vanish into aire,
  And haunt and dodge thee ev'ry where.
  'Tis fit when thou tak'st *Heav'n* from me,
  Thou take at least my *soul* with thee.

An Enthusiasm to Amanda *feasting*

Come fill a glasse with the best blood o' th' V
Treth it looks well; 'tis a fresh vaulting win
A perfum'd Nectar, yet beyond compare,
Amanda's lips more brisk and lively are;
See, see, here's pretty *Hebe* brings from *Jove*
A golden Cup fill'd to the brims in love!
Amongst the tipling *gods*, me thinks *I* see
Blithe purple-face't *Augustus* drink to thee:
Come, ye *immortal Feasters*, quaffe it round,
With heals in stead of hats flung to the grou
Lay down your *godheads* in *idolatrie*,
Turne *Priests* to my *Amanda*'s *Deity*;
Ne'er fear to stoop and change your selves to
Amanda can create you *gods* agen.

To Amanda *waking.*

Awake at length! oh quickly, *Fairest*, rise,
And let the day break from thy brighter eyes
Hearke how the early cockrel crowes, my *Dea*
'Tis not *Aurora*'s, but thy *chaunticlere*;
Hearke how the merry cherpers of the spring
To thee their *goddesse* do their *mattens* sing!
The purple *violets* startle from their beds,
Gently erecting their sweet pearly heads
On their fresh leaved bouliters, each would be
A Benefactresse to thy treasury,
And shake into thy snowie breast a tear,
To be congeal'd into a jewel there:
Look how that *woodbine* at the window peeps
And shlie underneath the casement creeps!
It's *honey-suckle* shewes, and tempting stands
To spend its morning *Nectar* in thy hands;
Look in the *gardens* of thy *cheeks*, and see
Aurora painting in thy *rosarie*:
The ripest *mulberries* do blush it thus,
Made guilty of the *blood* of *Pyramus*:
Nay had that modest *fruit* been stain'd with th
How like thy *lips* farre brighter would it shin
Compar'd with which, who e're betimes hath
The ruddy, damask, *Nabathean* Queen,
With her red crimson morning wastcoat on,
Though in her glory she were look't upon
Newly with Sun-beams brush't, shall say at th't
'Tis a pale waterish redness in the East;
Nay, and that beauty which in her we see,
Is not her own, but borrow'd too from thee;
The *Sunne* himself reflects, he's but thy *Moon*
Hide but thy face, and he is *eclipst* at noon.

Cast off that drowsie mantle of the night,
And rise, *Amanda*, or 'twill ne'er be light,
Thy *beauties* only can drive night away,
Rise, rise, *my Fairest*, or we lose a day.

(*To be continued.*)

—o—

Life and Works
OF
MICHAEL SERVETUS.

MICHAEL SERVETUS (*Hispanicè*, SERVIDO) was born in the year 1509, at Villanueva, a town of Arragon, in Spain. Sometimes he called himself *Reves*, a word formed by the transposition of the name *Servedo* or *Servetus*, omitting the termination. He received the rudiments of his education at a monastery in his native province, after which he devoted himself to the study of the law at the University of Toulouse, which was then in deservedly high repute, as a place of education for those who were destined for the legal profession. But having heard of the breaking out of the Reformation, he betook himself to the study of the Scriptures, in the perusal of which he found many things at variance with the commonly-received faith. This discovery had such a powerful effect upon his mind, that he resolved to abandon the profession for which his friends had destined him, and devote himself to the dissemination of purer views of Christianity.

He commenced his labors in the south of France; but finding that his efforts were not attended with the success which he had anticipated, on account of the opposition of the priesthood in that country, he resolved to proceed to Germany, where greater freedom of opinion was allowed, and where the cause of the Reformation had already made considerable progress. Having [illegible] Toulouse, therefore, [illegible] dent about three [illegible], [illegible] way of Lyons and Geneva, to Basle, [illegible] Switzerland, intending to pass on to Strasburg the first convenient opportunity. During his stay at Basle he had several religious discussions with Œcolampadius, in which he argued against the doctrine of two natures in the person of Christ, denied that Jesus pre-existed as the Son of God, and contended that the Jewish prophets uniformly spoke of the Son of God in the future tense.

An idle story was propagated by the enemies of Servetus, that he visited Africa, and derived his religious notions from the Jews and Turks residing in that country. To this disposition on the part of his contemporaries, to rank him among Jews and Mahometans, Servetus alludes more than once, in the following language. "Some," says he (*Dialogi, de Trinitate*, lib. fol. 57), "are wont to call me a mere Christian *the prophet*. Because they happen not themselves to apply to him this epithet, they fancy that all who do so are chargeable with Judaism and Mahometanism, regardless of the fact that the Scriptures and ancient writers call him *the prophet*." It has been [illegible] that the circumstance of Servetus having been born in Spain may have given [illegible] countenance, since that country, [illegible] many persons of the Jewish [illegible] to the [illegible], where Mahometanism [illegible] for it [illegible] in Servetus [illegible] the [illegible] the [illegible] Trinity [illegible] the [illegible] of the Christians [illegible] in their Law.

[illegible] 1531; for [illegible] which he taught

were not more acceptable to the Proteſtants of that city, than they had been to the Catholics in the ſouth of France. From Baſle he proceeded to Straſburg, where he ſought an interview with Bucer and Capito, who were then reſiding in that city. Capito, if we may judge from the ſilence of the writers who allude to this interview, ſaw little or nothing to cenſure in the opinions of Servetus; but Bucer appears, from a paſſage in one of Calvin's letters, to have been completely horror-ſtricken when he heard them, and to have publicly declared that the man who could hold ſuch opinions deſerved to have his bowels plucked out, and to be torn limb from limb. Servetus's ſtay at Straſburg was ſhort. As his uſual occupations were entirely of a literary nature, and he had no knowledge of the German language, he was unable to procure a livelihood in that city, and therefore ſoon quitted it, and returned to Lyons.

Before this time, he had been ſomewhat guarded in the diſſemination of his opinions; for he repeatedly declared, in his ſupplicatory letters to the ſenate of Geneva, that his religious diſcuſſions in Germany were entirely confined to Œcolampadius, Bucer, and Capito. If, however, we are to give credit to Zeltner, Spanheim, and Beza, he was actively employed in diffuſing his ſentiments in France, as early as the year 1523. But at that time he was a boy of fourteen years of age, and it is ſcarcely credible that he ſhould have commenced the office of reformer at ſo early a period of life as this. Bullinger fixes the time of his firſt appearance, as an avowed opponent of the doctrine of the Trinity, five years later: but he alſo ſeems to have fallen into an error, for Servetus's work *De Trinitatis Erroribus* was not publiſhed till 1531, before which time all that he had advanced upon the ſubject was in the way either of private converſation or correſpondence with literary men.

When he was about to leave Baſle, he conſigned the above-mentioned work to the hands of Conrad Rouſs, the printer, with a view to its publication: but Rouſs, not being able to elude the vigilance of the Swiſs clergy, ſent the manuſcript to Hagenau in Alſace, where it was printed under the immediate ſuperintendence of its author, who had removed thither from Straſburg for that purpoſe. It found a ready ſale, and was peruſed and approved by immenſe numbers, particularly in Germany. The majority of Chriſtians, however, as might have been anticipated, joined in its condemnation. The leaders among the reformed party in Switzerland were apprehenſive that its appearance might prejudice the cauſe of Luther and his aſſociates, in the eyes of the Chriſtian world. Œcolampadius, in a letter addreſſed to Bucer, and written Auguſt 5, 1531, ſays: "I have ſeen our Berneſe friends this week, who deſire to be remembered to you and Capito. The treatiſe *De Trinitatis Erroribus*, which has been ſeen only by ſome of them, has given very great offence. I wiſh you would write, and tell Luther, that the book was printed out of this country, and unknown to us. For, to ſay the leaſt, it was an impudent thing to charge the Lutherans with ignorance on the ſubject of Juſtification. But that Photinian, or whatever elſe we may call him, fancies that no one knows any thing but himſelf. If he is not diſowned by the Divines of our Church, we ſhall get into very bad repute. I entreat you eſpecially to be watchful; and if you do it nowhere elſe, at leaſt apologize for our Churches in your confutation addreſſed to the Emperor, however this beaſt may have crept in among us. He perverts every thing to ſuit his own purpoſe, merely to avoid the confeſſion, that the Son is co-eternal and conſubſtantial with the Father; and it is he who undertakes to prove that the man Chriſt is the Son of God." Servetus's book was ſuppreſſed at

Ratisbon, A. D. 1532; and Œcolampadius, in compliance with the wishes of the magistrates of Basle, publicly denounced it as a pernicious work, in a speech delivered in the presence of the senate. He also wrote two letters to Servetus himself, in which he replied to the arguments contained in his book, and urged him to renounce his supposed errors.

Servetus now began to suspect that men's minds were not yet prepared for a full disclosure of the truth; and in order to allay the ferment which he had excited, he published, at Hagenau, A. D. 1532, *Two Dialogues on the Trinity*, in which he strove to soften down some of the expressions which he had used in his former work. At the beginning of these *Dialogues* he says: "I now retract all that I lately wrote against the received doctrine of the Trinity, not because it is false, but because it is imperfect, and composed by a child for the use of children. That my former book went forth into the world so barbarous, confused, and incorrect, must be ascribed to my own inexperience, and the carelessness of my printer." But Servetus's attempts to rectify the mistakes, to improve upon the style, and to elucidate the argument of his former publication, tended only to exasperate and inflame the minds of his opponents; and passages not unfrequently occur in the theological writings of his contemporaries, in which they inveigh with great bitterness against him and his doctrines. The Protestants of that age appear to have been seized with a pious horror at the thought of submitting the doctrine of the Trinity to the test of argument; and Servetus, who had not only done this, but done it in a bold and uncompromising spirit, brought down upon himself the whole weight of their vengeance. They feared that the agitation of this question would prejudice the cause of the Reformation in the eyes of their Catholic brethren; and labored, with all their might, to silence those who had the temerity to transgress the prescribed bounds of Trinitarian orthodoxy. But the more discerning among them foresaw that, in spite of all the efforts which were made to put down Servetus, the great controversy, which he had started, would one day or other embroil the Christian world in disputes, of which it was impossible to predict the issue. Melanchthon, writing to Camerarius on this subject, February 25, 1533, expresses himself in the following terms: "You ask my opinion about Servetus. I find him sufficiently acute and cunning in argument; but I cannot allow him the praise of solidity. He seems to me to labor under a confusion of ideas, and not to have very clear notions of the matter upon which he treats. On the subject of *Justification* he evidently ventures beyond his depth. With respect to *the Trinity*, you know I was always apprehensive that these things would sooner or later break out. Good God! what tragedies will this question excite among posterity—whether the Logos is an hypostasis, and whether the Holy Spirit is an hypostasis? I satisfy myself with those words of Scripture which command us to invoke Christ, which is to attribute to him the honor of divinity, and is full of consolation."

Servetus remained at Lyons between two and three years, and seems to have supported himself there as a corrector of the press. From Lyons he removed to Paris, where he took up the profession of medicine, to which he devoted himself with such assiduity, under the direction of Silvius, Fernel, and other eminent professors, that he was soon enabled to take his doctor's degree. It was during his residence at Paris, that he first became personally known to Calvin, with whom he was anxious to hold a religious discussion: but his own inclination being probably overruled by the advice of his friends, the discussion never took place. This was in the year 1534. It appears,

however, that he had returned to Lyons in the year following, where he was employed in superintending the publication of an edition of *Ptolemy's Geography*. In the preface to this work, he speaks of having visited Italy, and being acquainted with the Italian language. This journey into Italy has been entirely overlooked by many of his biographers; and is not even mentioned by De la Roche, whose account of him is, on the whole, drawn up with great accuracy. Servetus himself alludes to it, not only in the preface to his edition of Ptolemy, as has been already observed, but in his *Christianismi Restitutio*, where he says that he has "seen with his own eyes, in the streets of Rome, the Pope treading upon the necks of princes, and receiving homage from all the people upon their bended knees." According to Calvin, this journey into Italy took place in the year of Servetus's death. But this is evidently a mistake. It must have been at least as early as the year 1535. The most probable opinion is, that it occurred about the beginning of 1530, when, in the dress of a Dominican friar, he is said to have witnessed the coronation of Charles the Fifth.

(*To be continued.*)

Miscellaneous Items.

M. J. C. Brunet on the Character of Washington.

In looking over the *Recherches, Bibliographiques et Critiques, sur les Editions Originales des Cinq Livres du Roman Satirique de Rabelais*, etc. (Paris, 1852), by Jacq. Ch. Brunet, I came across an estimate of Washington by the learned author of the *Manuel*. It occurs in a note on the fifty-fourth page of the reprint added to the volume above mentioned, of the *Grandes et Inestimables Croniques de Gargantua*, intended to serve as "an addition to all th editions of Rabelais."

As this publication is not common, eve in France, and as the anecdote is not onl interesting but honorable to America, I giv you a translation of it, as well as the note i which the mention of Washington occurs

"It is four or five years ago that M. Coppinge made the acquisition of a small octavo, printed i black-letter, under the date of 1535, entitled *L l'Origine des Princes Turcs, et des Mœurs Oth manes*; but, unhappily, this curious volume want ed the frontispiece—so that, in order to kno its real title, it became necessary to find anothe copy, or else find an exact description of it i some work of bibliography. In order to arriv at this result, our bibliophile made all imaginabl efforts and researches in vain; he could not fin the book in any public library either in Paris c London, and the bibliographers whom he consult ed told him nothing. Yet the knowledge whic M. Coppinger despaired of procuring in Europe, happy chance soon offered him in America.

"These were the circumstances:

"In 1848, Paris was daily menaced with fre disturbances; those who feared revolutions we fleeing from her walls. In order not to be t witness of the painful birth of a new republic, Coppinger had fled to America. Having arriv at Philadelphia, he did not fail to pay a visit Doctor Morris, well known for his enlighte love for books and his urbanity. The conve tion turned naturally upon bibliography; the w thy doctor showed his library, and particularly fine collection of Aldine editions, his choice French authors, and did not fail to put before eyes of M. Coppinger a certain octavo in Go type, which, wonderful to say, was a perfect c but of another edition, of the work on Turke vainly sought for in France and England! surprise of our traveller may be imagined, wh having cast his eyes upon the title of this prec volume, he there discovered what was wanting his own copy; it was so strongly expressed, th M. Morris, having learned its cause, hastened present in the most gracious manner to his visit the volume he contemplated with so much delight begging him to keep it as a *souvenir* of their bibliographical conference."

The estimate of Washington occurs in the following note to this anecdote:

"This generosity, which is so natural to him, M. Morris has extended even to me; for having

heard from M. Coppinger that I was an admirer of George Washington, he kindly sent me a curious autograph of this great citizen, the most noble political character of modern times." H.

Curious Will of George Fox, the Quaker.

"QUAKER VERACITY:

"*Or the* LAST WILL *of their Great Apostle* GEORGE FOX, *as it was all written by his own Hand, and is now lying in the* Prerogative-Office. *Published to convince the World, that he who made this Will, and could not write one Line of True* English, *is not the Author of any one Page in all those Books which the* QUAKERS *have impudently published under his Name.*

"I do give to Thomas Lower my sadell the ar at Jhon Nelsons and bridall and spores and bootes inward lethereths and the new-england indan Bible and my great book of the signifing of names, and my book of the new testement of eight langes and all my fisekall things that came from beyond the seay with the outlandesh cup and that thing that people doe give glisters with and my tow disles the one is an eknocksha diall and all my over pliesh bookes to be devided among my 4 sones in law and also all my other bookes and my hamack I doe give to Thomas Lower that is at bengamin antrobus his closet and rachall may take that which is at Swarthmor.

"and Thomas Lover may have my walnut equnockshall diall and if he can he may get one cut by it which will be hard to do and he shall have one of my prosspect glasses in my tranck at London and a pare of my glovesess and my seale *G. F.* and the flaming sword to Nat Mead and my other two seales J Rose and the other Dan Abraham and Thomas Laier shall have my Spanesh lether hud S Meade shall have my magnifing glas and the torkel shell com and cace. *G. F.*

"and all that I have written consaring what I doe give to my relashons ether mony or other ways Jhon Loft may put it up in my tronke at Jhon Elsenes and wright all things downe in a paper and make a paper out of all my papers how I have orderd things for them and Jhon Loft may send all things down by Powlesworth carrer in the trounke to Jhon Fox at Powlesworth in Warwicksher and let Jhon Fox send Jhon Loft a full receat and a discharge and in this mater and non of you may be consarned but Jhon Loft only. *G. F.*

"and my other letell tronke that standeth in Bengmin Antrubeses closet with the outlandish things Thomas Lover shall have and if it be ordered in any other papeers to any other that must not stand soe but as now orders. *G. F.*

"and Sary thou may give Sary Frickenfeld half a gine for she hath been sarvesable to mee a honest carfull young woman. *G. F.*

"make no noyes of thes things but doe them in the life as I have orderd them and when all is don and cleared what remenes to the printing of my books.

"Bengmin Antrabus hath one 100 of mine take noe yowes of them for it when you do receive it.

"and in my cheast in Bengamen Antrabs chamber there is a letell gilt box with som gold in it Sary Mead to take it and let it do it sarveses among the rest so far as it will goe the box is sealed up. *G. F.*

"and let Thomas Docker that knoeth many of my Epeseles and written bookes which he did wright com up to London to asist frends in sorting of my Epeseles and other writings and give him a gine. *G. F.*

"This is to be put up among *G. F.* seled up papers that pocket that Sary Mead hath.

"I do order W. and Sarah Mead and J. Lover to take care of all my my books and Epeseles and papers that be at Benjimin Antrobss and at M. M. chamber and thos that com from Swarthmor and my jornall of my life and the paseges and travels of frendes and to take them all into ther hands

and all the over pluch of them the may have and keep together as a libary when the have gathered them them together which is to be parted.

"and for them to take charge of all my mony and defray all as I have ordered in my other papers and any thing of mine the may the may take and god will and shall be ther reward the 8. mo. 1688. *G. F.*

"Thomas Lover and John Rous may asist you and all the Paseges and travild and suferings of frinds in the beging of the spreading of the troath which I have keep together will make a fine history and the may be had at Swarthmor with my other bookes and if the com to London with they papers then the may be had either at W. M. or ben Antrubs closet for it is a fine thing to know the beging of the spreading of tho gospel after so long night of apostace since the Aposels days that now Christ reines as he did in the harts of his people glory to the lord for ever amen. *G. F.*

"The 8. mon. 1688.——Endorsed thus,

"For *G. F.* to be layed in the tranke at W. M. the 8. Mo. 1688."

(From *Phœnix Britannicus*, London, 1732.)

Note on the First Folio Edition of Shakespeare.

"That the Printer, at least, intended to produce a correct work is proved by my friend Mr. Litchfield's copy. Page 193 was amended because it had been numbered 203; and 204 was corrected because *Cel.* had been printed instead of *Clo.* and *Clo.* instead of *Will.* He has the faulty leaves. I have heard of some other corrections. Mr. Amyot has 2 copies with very great differences. Page 166 M. of Venice called 160. Page 237 of All's well &c right, instead of 233, as it is in mine. Hamlet, p. 278, has 10 Errors, corrected in other Copies.—This page he supposes to be an uncorrected Proof.—I think it a part of the impression subsequently amended.

"A copy at Longman's at the top of P. 333—Othello, has the words "and Hell gnaw his bones"—instead of the proper first line of Roderigo's speech.

"At Arch's in Cornhill, a genuine Title page bears the date 1622! My opinion from all this is, that a small number was at first printed, and the Press kept standing. Errors were then corrected as they were discovered. Indeed it is proved beyond a doubt, by the circumstance of there being no differences in any but the corrected parts of the Pages—had they been cancelled, and recomposed, the printer's work would have exhibited many, easily discernible."

The above is copied from a MS. written by James Boaden in 1821, and forms a supplement to the note published in last month's Philobiblion.

S. W. P.

☞ Removal.—The publication office and bookstore connected with **The Philobiblion** have been removed from No. 51 to No. 64 Nassau street.

☞ Messrs. PHILES & CO. have ready for the press, and are now taking subscriptions for, a reprint of **The Paradise of Dayntie Devises.** The text of this edition is taken from the reprint of 1810, edited by Sir Edgerton Brydges. The biographical notes have been prepared expressly for this edition, using Brydges as a basis, but incorporating much information that has been brought to light since his edition was issued. This edition will be printed in small quarto, in the best style of the art, upon India paper, and is limited to 500 copies, as follows:

400 on small paper, at $2.00 each;
100 on large paper, at $4.00 each.

At these prices, copies will be furnished to subscribers only; and as soon as they are supplied, the prices will be raised to $2.50 for the small-paper copies, and $5.00 for the large-paper copies.

Messrs. Philes & Co. propose to make this reprint of *The Paradise of Dayntie Devises* the first volume of a series of reprints of scarce collections of old English poetry. The next volume in the series will be "**England's Helicon.**"

Life and Works
OF
MICHAEL SERVETUS.

(*Continued from No. XVI., p.* 91.)

In 1537, Servetus gave to the world his first medical treatise, entitled *Ratio Syruporum*, under the name of Michael Villanovanus. Of this treatise, Anthony Van der Linden, the author of a work, *De Medicis Scriptis*, speaks in the highest terms, styling its author "Galeni interpres doctissimus, et Medicus excellentissimus."

At this time no notice had been taken, by Luther, of Servetus's writings against the doctrine of the Trinity. Even when professedly treating upon that subject, he maintained the most profound silence respecting Servetus: nor did he make the most distant allusion to him, in his *Commentary on the Proëm of John's Gospel*, where he has spared neither heresies nor heretics. At length, however, he made mention of him in the year 1539, and classed him, together with Campanus, among the enemies of the Gospel. Different reasons have been assigned, to account for Luther's silence on a subject which appeared at least to call for some incidental notice. His own mind, it has been supposed, was still wavering. His silence also has been attributed to a feeling of contempt for Servetus. But the most natural solution of the difficulty appears to be, that Luther was restrained from intermeddling with so delicate a subject by the advice of his friend Melanchthon, lest it should be a means of hastening on that grand controversy which the latter so much dreaded to encounter, and which he expected would be the occasion of so much persecution and bloodshed. The die, however, was cast. Servetus's controversial writings were already disseminated far and wide; and that prudence, which had before dictated silence, now seemed to call for active interference.

The very same year that witnessed Luther's attack upon Campanus and Servetus, produced a similar attack from the pen of Melanchthon, who wrote to the senate of Venice a letter of complaint on the subject of Servetus's work *De Trinitatis Erroribus*, which was widely circulated in that part of Italy, and which he denounced as a most heretical and dangerous book. From the study of this book, it is not improbable that Lælius Socinus, the father of the Italian Unitarians, received his first impressions of the erroneousness of the doctrine of the Trinity. Of this, however, we shall probably have occasion to say more hereafter.

In the year 1540, Servetus was practising as a physician at Charlieu, a town in the south of France; and two or three years later we find him at Vienne, superintending the publication of a folio edition of Pagninus's Bible. This Bible was printed by Hugh de la Porte, at Lyons, and bore the following title: *Biblia Sacra ex Sanctis Pagnini Translatione, sed ad Hebraicæ Linguæ amussim ita recognita, et Scholiis illustrata, ut plane nova Editio videri possit.* Servetus wrote a preface to it, and

added a few notes. Calvin calls them impertinent and impious notes, and says that Servetus obtained the sum of five hundred livres for writing them. Servetus supposed, as appears from the preface, that all the prophecies of the Old Testament, which are usually thought to relate to Christ, were literally fulfilled in some other person, and applied to him only in a figurative or spiritual sense. His notes are principally confined to the Psalms, and the Books of the Prophets; but there are a few also upon the Historical Books. The latter generally give a clearer explanation of the Hebrew words; and sometimes, though very seldom, contain historical remarks. It is not till he comes to the Psalms, that he begins to unfold his opinion respecting the passages usually applied to Jesus Christ. Of the second Psalm he says that it treats of David's liberation from his enemies: ("Ad diem Resurrectionis Christi vocem 'hodie' [v. 7] refert Paulus, sicut in die qua evasit ab hoste, dicitur David hodie natus, et hodie denuo factus Rex.") He explains the twenty-second, of David's flight over rocks and precipices, which lacerated his hands and feet: ("Fugiente Davide per abrupta instar quadrupedis, manus ejus et pedes perforabantur. Unde et Hebræi legunt 'quasi Leonis manus meæ et pedes mei.'" Ps. xxii. 16.) The prophecy in Isaiah vii. 14, he applies to the birth of Hezekiah: ("Ostendit ad literam ipsam Abiam præsentem et parituram Ezechiam.") And he makes a similar application of the word "Emmanuel," in Isaiah viii. 10: ("*Quia nobiscum Deus.*---Quia 'Immanuel,' id est quia Deus est cum Ezechia contra Assyrios.")

These notes gave great offence both to Protestants and Catholics, and the edition was condemned in the *Expurgatory Indexes* of Quiroga and Sottomaior. Yet Protestants and Catholics of great eminence have since adopted the very same principle of interpretation. Grotius maintained that the predictions of Isaiah related, in t primary and literal sense, to the times circumstances of the Jewish people, that they respected the Messiah in a ondary and allegorical sense. Simon ac cated the same opinion. But Father Ba the Jesuit, denounces this, as a Soci mode of expounding the prophecies. are nevertheless indebted to Dr. Ge Benson, a learned Unitarian writer of last century, for one of the ablest trea ever published on the other side of question. (*An Essay concerning the U of Sense: to shew that no Text of Sc ture has more than one single Sense.* T Essay was originally prefixed to Dr. B son's *Paraphrase on Paul's Epistles:* was afterward reprinted in the fourth ume of Watson's *Theological Tracts,* 481–513.) After replying to all the ar ments alleged in favor of a double se Dr. B. comes to the conclusion that " text of Scripture has more than one me ing;" and, what is perhaps still more markable, Dr. J. Pye Smith, the highest thority among the English Calvinists of present day, adopts the very principle interpretation which Calvin himself alle as one of the greatest aggravations of " vetus's offence against orthodoxy. (*Scripture Testimony to the Messiah,* by *John Pye Smith, D. D.,* second edit London, 1829, vol. i. book ii. ch. iv. xix.; vol. ii. book iii. ch. i. pp. 23, 2

"It is well known," says Allwoer "that Calvin, in his charges against Se tus, included his edition of Pagninus's B and particularly his annotation on Is liii," (*Hist. Mich. Serveti,* p. 167.) following is the passage to which allusio here made: "*Quis credidit auditui no* &c. Incredibilis res de Cyro, et magn etiam mysterium, quod sub humilibus H toriæ typis lateant Christi arcana sublin *Ibidem. Vulneratus est propter præva cationes nostras.* Quasi exigentibus po

peccatis interfectum Cyrum deflet Prophetæ, eo quod postea sub Cambyse multo deterius habuerint, impedita tunc et diruta Templi ædificatione jam inchoatâ, Daniel ix. Fuitque hæc a Deo data occasio prædicandi passionem Christi, cui soli convenit horum verborum sublimitas et veritas."

Soon after Servetus began to practise as a physician, he met with his former friend and pupil, Peter Palmier, Archbishop of Vienne, who strongly urged him to settle at that place, and offered him an apartment in his own house. This proposal Servetus was induced to accept; and here he continued to live, in good practice, and upon the most friendly terms with his patron, till his repose was destroyed by the machinations of his arch-enemy. It was not till after a period of thirteen years, spent in the greatest harmony, in the society and under the roof of a Catholic prelate, that Calvin was able to mature the plan which he had formed for the destruction of Servetus. "Calvin," says Daniel Chamier, of Dauphiny, "not only professed a belief in the doctrine of the Trinity, but defended it with the greatest constancy, while the Papists were slumbering, among whom, as long as Servetus lived, he lived in safety; but at length he was made by Calvin to feel the force of truth, and when he came to Geneva, was visited with a holy severity by the pious magistrates of that city."

Calvin kept up a long correspondence with him, and endeavored, as he says in his *Fidelis Expositio*, for the space of sixteen years, to reclaim him from his errors; and Servetus consulted Calvin on several points, and sent him the three following questions, to which he asked for as many separate answers:

"I. An homo Jesus crucifixus sit Filius Dei; et quæ sit hujus filiationis ratio?

"II. An Regnum Christi sit in hominibus; quando quis ingreditur, et quando regeneretur?

"III. An Baptismus Christi debeat in fide fieri, sicut Cœna; et quorsum hæc instituta sint fœdere novo?"

To these questions Calvin replied, as he was requested to do; but Servetus was not satisfied with his answers, and in a subsequent letter assigned reasons for disagreeing with him in opinion. This excited the severe displeasure of Calvin, who was not accustomed to have his dicta disputed. Accordingly he wrote, as he admits, an angry reply to Servetus; and Servetus defended himself in a spirited and somewhat intemperate manner. From this time, according to Calvin, commenced a dislike to him on the part of Servetus, which often vented itself in bitter imprecations. But Calvin, among whose good qualities that of Christian meekness was not conspicuous, repaid the abuse of Servetus with interest.

Bolsec informs us that, as much as seven years before the death of Servetus, Calvin declared, in a letter to Peter Viret, that if he should ever come to Geneva, he would not allow him to return from it alive; and Varillas affirms, that there is at Paris an original letter of Calvin to Farel, written in 1546, which was never printed, and that these words are to be found in it:

"Servetus has lately written to me, and sent me at the same time a large book, stuffed with idle fancies, and full of arrogance. He says I shall find in it admirable things, and such as have been hitherto unheard of. He offers to come hither, if I like it: but I will not engage my word; for if he comes, and if any regard be had to my authority, I will not allow him to escape with his life."

Grotius alludes to this letter, as being at Paris, in Calvin's own handwriting: ("Extat ipsius Lutetiæ manus.") The cause of its being written was the determination of Servetus to publish a third work against the Trinity. In the year 1546, he sent to Calvin a manuscript copy of this work, requesting him to give his opinion as to its merits. It has been supposed that this manuscript

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contained the original draught of the *Christianismi Restitutio.* But Calvin was so much incensed at the freedom which Servetus had taken in some of his remarks, that he ever afterward inveighed against him with the greatest bitterness; and came, as we have seen above, to the deliberate determination of plotting his destruction.

This determination could not be carried into effect at once; nor would Calvin, perhaps, have been able to accomplish it at all, had not Servetus, in his zeal for the truth, and his indignation against error, ventured upon the publication of the *Christianismi Restitutio.* His avowed object in the composition of this book was to bring back the Christian world to what he conceived to be the primitive standard of faith; and it was for this reason that he entitled it *The Restoration of Christianity.* It consists of seven parts. The first and last of these are particularly devoted to the doctrine of the Trinity; and the fifth contains a series of thirty letters addressed to Calvin, on doctrinal subjects. No author's name is given in the title-page; but M. S. V., the initial letters of *Michael Servetus Villanovanus,* are placed, together with the date (1553), at the end of the work. It was no sooner published, than the most strenuous efforts were made, both by Catholics and Protestants, to suppress it; and with such effect, that not more than two copies are now known to exist. A *fac-simile* of it was published in 1791, but copies of this are almost as seldom to be met with as the original.

It was in the *Christianismi Restitutio* that Servetus promulgated his discovery of the circulation of the blood. This discovery he beautifully unfolds in a passage which is too long to be transferred to the present biographical sketch; and from which, therefore, the following brief and necessarily imperfect extracts only are taken:

"Cor est primum vivens, fons caloris, in medio corpore. . . Ab hepate sumit liquorem vitæ, quasi materiam et eum vice versa vivificat. . . . Vitalis spiritus in sinistro cordis ventriculo suam originem habet, juvantibus maxime pulmonibus ad ipsius generationem. . . . Ille itaque spiritus vitalis a sinistro cordis ventriculo, in arterias totius corporis deinde transfunditur."

Calvin, who was always on the watch for something by which he might criminate Servetus, soon gave out that this work was written by him; and availing himself of the assistance of one William Trie, a native of Lyons, who was at that time residing at Geneva, he caused Servetus to be apprehended and thrown into prison, on a charge of heresy. Some of the friends and disciples of Calvin have attempted to free him from this odious imputation, and he has himself represented it as a calumny: but the fact that Servetus was imprisoned at the sole instigation of Calvin, is too well established to admit of dispute. Abundant proofs of it may be found in the accounts of De la Roche, Allwoerden, Mosheim, Bock, and Trechsel.

Servetus had adopted the name of *Villanovanus* at least twenty years before the publication of his *Christianismi Restitutio;* and it was scarcely known that *Villanovanus* and *Servetus* were the same person, till Calvin, with studied malignity, wrote to his friends to inform them that "Servetus was lurking in France under a feigned name." In order to prove this identity, William Trie was furnished by Calvin with some of Servetus's original letters, which were transmitted to Vienne; and the evidence supplied by them being conclusive of the fact, Servetus was apprehended, and committed to prison without delay. But having so long and so reputably exercised his profession of a physician in that town, M. De la Court, vice-bailiff and judge of Dauphiny, gave orders to his jailer to treat him with kindness, and permitted all his friends who wished it to have access to him. After undergoing three separate examinations, in the last of which he acknowledged himself

the author of the letters to Calvin, he saw that his life was in jeopardy, and, availing himself of a suitable opportunity, effected his escape. His intention now was to settle as a physician at Naples, where his countryman, Signor John Valdez, had already sown the seeds of the Reformation. But he was induced, by some strange fatality, to go by way of Geneva; and Calvin, who had heard of his escape from Vienne, and of the probability of his passing through Geneva on his way into Italy, was on the watch for him, and caused him to be apprehended soon after his arrival.

He entered Geneva on foot, having walked from a place called *Le Luyset*, where he had spent the previous night; and probably thinking that a pedestrian would attract less notice than a person travelling on horseback or in a carriage. He took up his abode for the day at the Rose Inn, and meant to have hired a boat on the day following, in his way to Zurich. But Calvin, having learned that he was in the city, made the chief syndic acquainted with the fact, and caused him to be apprehended and committed to prison. It is uncertain on what day of the month this happened; but a report got abroad that it was on the Lord's-day, and that Servetus was apprehended at church, during the time of sermon. It appears, however, from his own confession, that he did not leave his inn, for fear of being recognized.

The laws of Geneva forbade that any one should be imprisoned, unless his accuser should be imprisoned with him. Calvin, therefore, prevailed upon one Nicholas de la Fontaine, a native of the Isle of France, to undertake the office of prosecutor. In what relation this man stood to Calvin has never been clearly ascertained. Some say that he was a cook in a gentleman's family; others are of opinion that he was Calvin's own cook. De la Roche conjectures that he united, in his own person, the two characters of a student and a domestic. But whatever was the precise relation in which he stood to Calvin, it is evident, from a petition which Servetus presented to the magistrates of Geneva, that Calvin was, in some sense, his *master*.

This man, on the 14th of August, 1553, brought a formal accusation against Servetus, comprising no less than thirty-eight separate charges, to each of which he urged the senate to demand a distinct answer. The thirty-seventh set forth that Servetus, in a printed book, had defamed the doctrine preached by Calvin, and decried and calumniated it in every possible way, contrary to a decree, passed on the 9th of November in the preceding year, which had pronounced that doctrine sacred and inviolable. When Servetus had briefly replied to the charges exhibited against him, his accuser produced a copy of the *Christianismi Restitutio*, and likewise the manuscript work which Servetus had sent to Calvin about six years before, and to which allusion has already been made. Of both these Servetus acknowledged himself to be the author. His prosecutor then laid before the senate copies of *Ptolemy's Geography* and *Pagninus's Bible*, which had been edited by Servetus, and demanded whether he was the author of the notes contained in those two works; to which Servetus replied in the affirmative. The accuser and accused were then both remanded to prison; but the former was discharged on the fourth day, Calvin's own brother giving bail for his appearance, whenever he should be called upon by the proper authorities.

On the 15th of August (which was the second day of the preliminary examination), Servetus was again brought to the bar, and again replied to the interrogatories of his accuser; answering some in the affirmative, and others in the negative, as on the preceding day.

On the third day (August 16th), La Fon-

taine entered into court, accompanied by M. Germain Colladon; and passages were produced from the writings of Servetus, in confirmation of the charges alleged against him. But when they had gone through the first eleven articles, the court adjourned to the following day. In the mean time, La Fontaine presented a petition to the judges, in which he besought them to demand from Servetus a distinct, categorical answer to each separate article; and requested that if, on examination, they should be satisfied of his guilt, and think it right to prosecute him by their attorney, they would issue a declaration to that effect.

The next day (August 17th), La Fontaine and Colladon referred to two letters of Œcolampadius, and two passages in the writings of Melanchthon, for the purpose of proving that Servetus had been condemned in Germany; to which he replied, that Œcolampadius and Melanchthon had indeed written against him, but that no definitive sentence had been pronounced. On the third article, a passage was produced from Servetus's preface to *Ptolemy's Geography*, containing an alleged calumny against Moses, respecting the fertility of Palestine; and other passages from his notes on Isaiah vii., viii., and liii. On the sixth article, passages were quoted from the *Christianismi Restitutio* (fol. 22 to 36), in which he calls the Trinity *a Cerberus, a dream of St. Augustine*, and *an invention of the Devil;* and believers in it, *Tritheists*. On the same day his accusers brought forward several passages from his printed books, and manuscripts, containing alleged heretical expressions; and upon the thirty-seventh article, they produced a manuscript letter of Servetus to M. Abel Pepin, a minister of Geneva, written more than six years before his apprehension, and a copy of Calvin's *Institutions*, the margin of which was covered with notes in Servetus's own handwriting. To such of these articles as appeared to him to require special notice, he replied; and on the same day he admitted that his printer had sent several copies of the *Christianismi Restitutio* to Frankfort.

On the 21st of August, his accusers produced in court a letter of Balthasar Arnollet, the printer of his *Christianismi Restitutio*. This letter was written on the preceding 14th of July, and addressed to James Bertet, at Châtillon. The writer informs his friend that Guéroult, who had corrected the press, when the above work was printed, concealed from him the errors which it contained; and even expressed a wish to translate it into French. Arnollet further requests Bertet to go to Frankfort, stop the sale of the copies which were lying there, and cause them to be destroyed. When this letter had been read, Calvin entered the court, attended by all the ministers of Geneva; and after a long discussion with Servetus respecting the opinions of the Fathers, he and his brother-ministers retired. Calvin had brought with him copies of the writings of Tertullian and Irenæus, and the Epistles of Ignatius, the use of which, after he had left the court, was allowed to Servetus. The accused was also furnished with pen, ink, and paper, to draw up a petition, which he presented to his judges on the day following.

On the 23d of August, Servetus was brought to the bar, and interrogated by the procureur-general, who exhibited thirty new articles against him, relating chiefly to his personal history.

On the 28th of the same month, the lieutenant brought in thirty-eight articles, about which he desired that the prisoner might be examined. These articles were subjoined to a long preamble of the procureur-general, the design of which was to show that Servetus ought to be put to death.

On the last day of the month of August, the syndic and council of Geneva received

a letter from the vice-bailiff and the King's attorney at Vienne, dated the 26th of the same month, thanking them for their vigilance in apprehending Servetus, and for detaining him as their prisoner; and requesting them to send him back to Vienne, in order that they might carry into execution their sentence against him. This day was chiefly employed in interrogating Servetus on matters arising out of the subject of this letter.

On the 1st of September, he was asked to mention the names of those who were in debt to him in France, but declined. On the same day Calvin again made his appearance in court; and was commanded by the judges to extract several propositions, word for word, from Servetus's book—to which Servetus was required to return a written reply in Latin.

The next time that Servetus was brought before his judges was the 15th of September; and on that day a *Reply*, which Calvin had drawn up during the intervening fortnight, was delivered to him. This reply is composed with great art, and does much credit to the talent and ingenuity of Calvin. Servetus, however, took no further notice of it, than to make several brief interlineary remarks, expressive, for the most part, of the extreme contempt which he felt for its author. In one of these notes he says, "In a cause so just I am firm, and have not the least fear of death."

The council having asked the advice of the cantons of Zurich, Berne, Basle, and Schaffhausen, the magistrates of each of these cantons sent in a written reply, in which they recommended that a severe example should be made of Servetus, in order to deter others from the propagation of similar dangerous heresies. The letter from Basle was written last, and bore date October the 12th; but it does not appear that the members of the council had made up their minds, as to the nature of Servetus's punishment, till the 23d of that month. He was at length condemned, on the 26th of October, to be burnt to death before a slow fire; and on that day Calvin (*Epistle* 161) wrote to his friend Farel, of Neufchâtel, as follows:

"The messenger has returned from the Swiss. They all, with one consent, declare that Servetus has now revived the impious errors by which Satan formerly disturbed the Church, and that he is a monster not to be endured. Those of Basle are discreet. Those of Zurich are the most earnest of all; for they describe in emphatical terms the heinousness of his impiety, and exhort our senate to use severity. Those of Schaffhausen approve. The letter of the Bernese ministers, which is also to the purpose, is accompanied by one from the senate, by which our magistrates have been not a little encouraged. Cæsar, who is a comical man, after feigning illness for three days, came into court at length, in order to acquit that wretch; for he was not ashamed to propose that the matter should be referred to the Council of Two Hundred. He has been condemned, however, without dispute. His execution will take place to-morrow. We have endeavored to change the kind of death, but to no purpose. Why we failed, I will tell you when I see you."

The person called "Cæsar" in the above extract, was Amadeus Gorreus, or Perrin, one of the magistrates of Geneva, who wished to befriend Servetus, and, in conjunction with a few other members of the senate, made a desperate effort to save his life. Had the case been referred, as Gorreus proposed, to the Council of Two Hundred, Servetus would probably have escaped with his life: but the magistrates decreed that it should be otherwise.

The execution took place, as Calvin announced, the day after his letter was written; and Farel was present at it. But the distance was too great for him to have received this letter before he left Neufchâtel, and to have acted upon the information which it contained. Some other friend, therefore, knowing his appetite for heretical blood, had probably conveyed to him

earlier intelligence of the decision of the magistrates; and he hastened to witness the execution.

Soon after the apprehension of Servetus, Calvin had expressed a hope, in a letter to Farel (*Epistle* 152), written August the 20th, that he would be adjudged guilty of the capital offence, but that some less barbarous kind of death would be substituted for the punishment usually inflicted upon heretics: ("Spero capitale saltem fore judicium; pœnæ vero atrocitatem remitti cupio.") Farel replied to this letter (*Epistle* 155) on the 8th of September, and the following is an extract from his answer:

"It is a wonderful dispensation of God, in the case of Servetus, that he should come thither. Would that he may repent, though late. It will indeed be a mighty thing, if *he* dies a true penitent, undergoing only one death, who deserves to die ten thousand times over; and if *he* strives to edify all present, who has made it his business to pervert many, both dead and living, as well as those who are yet unborn. The judges will be very cruel, very unjust to Christ, and the doctrine which is according to godliness, and real enemies of the Church, if they are not moved by the horrible blasphemies with which so vile a heretic assails the Divine Majesty, and has endeavored to undermine the Gospel of Christ, and to corrupt all the Churches. But I hope that God will cause those who receive praise for inflicting just punishments on the perpetrators of theft and sacrilege, to act in this case so as to merit applause, by taking away the life of one who has so long obstinately persisted in his heresies, and brought so many to destruction. In wishing for a less barbarous kind of punishment, you perform a friendly office to a man who has been your greatest enemy. But I beg that you will act in such a manner, that no one may dare rashly to promulgate new doctrines, and unsettle all things with impunity, for so long a time as this man has done."

The conclusion of the sentence passed upon Servetus was as follows:

"Having God and his Holy Scripture before our eyes, in the name of the Father, and of the Son, and of the Holy Ghost, by this our definitive sentence, which we here give in writing, we condemn thee, Michael Servetus, to be bound, and carried to the Lieu de Champel, and there to be tied to a stake, and burnt alive with thy book, written with thine own hand, and printed, till thy body is reduced to ashes: and thus shalt thou end thy days, to serve as a warning to others who are disposed to act in the same manner. And we command you, our lieutenant, to cause our present sentence to be carried into effect."

The officer charged with this commission was not slow in executing it; and a bloodier page does not stain the annals of martyrdom, than that in which this horrible transaction is recorded.

On the morning of the 27th of October, 1553, the day after the above sentence was passed, Farel visited Servetus in prison, and strenuously urged him to recant; but Servetus, in reply to Farel's repeated solicitations, implored him to produce one solitary passage of Scripture in which it is stated that Christ was called "the Son of God," before the birth of the Virgin Mary; and though he was fully alive to the awful situation in which he stood, and knew that he would be shortly summoned into the presence of his final Judge, neither threats nor enticements could prevail upon him to retract, or to admit that Christ is the Eternal God.

When he was led to the place of execution, he repeatedly cried out, "O God! save my soul! O Jesus, Son of the Eternal God! have pity on me!"

As soon as he came in sight of the Lieu de Champel, he prostrated himself on the earth, and continued for some time in fervent prayer to God. While he was thus employed, Farel, addressing himself to the people, who had flocked together in great crowds to witness the execution, said, "Behold the power of Satan, when he has taken possession of his intended victim! This is a learned man; and a similar fate might have been yours." Servetus now rose from the earth, and Farel urged him to address the assembled multitude, probably in the delusive hope that he might be induced, at

the last moment, to retract. But Servetus still continued to invoke the name of the Almighty; and when Farel persisted in urging him to speak, he asked him what he could say different from what he had already said. Farel then inquired of Servetus whether he had no wife or children, whom he intended to remember in his will. But Servetus, who was an unmarried man, and whose property had been seized upon by his persecutors and confiscated, was silent. Farel now urged him to invoke the Eternal Son of God, which he repeatedly refused to do. "Yet," says one of his biographers, "he advanced nothing in defence of his doctrine, but suffered himself to be led away to punishment." This silence Calvin alleges as a proof of Servetus's obstinacy, or, as he himself phrases it, "of his beastly stupidity."

The pile consisted of wooden billets, intermingled with green oaken fagots, still in leaf. Servetus was fastened to the trunk of a tree fixed in the earth, his feet reaching to the ground; and a crown of straw and leaves, sprinkled over with brimstone, was placed upon his head. His body was bound to the stake with an iron chain, and a coarse twisted rope was loosely thrown round his neck. His book was then fastened to his thigh; and he requested the executioner to put him out of his misery as speedily as possible. The pile was then lighted, and he cried out in so piteous a tone as to excite the deep and earnest sympathy of the spectators. When he had suffered for some time, a few of them, from feelings of compassion, and with a view to put an end to his misery, supplied the fire with a quantity of fresh fuel, while the unhappy man kept exclaiming, "Jesus, thou Son of the Eternal God! have pity on me!"

"At length," says a manuscript account, "he expired, after about half an hour's suffering." Peter Hyperphrogenus, however, testifies that the sufferings of Servetus were greatly protracted, in consequence of a strong breeze, which scattered the flames; and that, at last, there was scarcely sufficient fuel left to enable the executioner to carry the sentence into effect. He adds, likewise, that Servetus was writhing about in the fire between two and three hours; and that he began at length to exclaim, "Wretched me! whom the devouring flames have not power to destroy!"

Minus Celsus relates that the constancy of Servetus, in the midst of the fire, induced many to go over to his opinions; and Calvin makes it an express subject of complaint that there were many persons in Italy who cherished and revered his memory. Some writers have stepped forward, in our own day, and defended the part which Calvin took in the prosecution of Servetus. Among other recent apologists of the stern Genevese reformer, M. Albert Rilliet and the Rev. W. K. Tweedie stand conspicuous; but their arguments have been ably and triumphantly refuted by a well-known writer in the *Christian Reformer* for January, 1847 (pp. 1–21).

(*To be continued.*)

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Notes on Neglected English Poets.

N. HOOKES.—(*Continued.*)

To Amanda *going to Prayer.*

Stay, stay, *Amanda*, take a wish from me,
And blesse a cushion with thy softer knee;
Thither are all those Virgin-*Angels* gone,
Who strew their wings, for thee to kneel upon,
Those pretty pinion'd boyes, fat, plump, and faire,
Who joy to be the *Ecchoes* of thy prayer.
Those golden *Cupids* fall'n in love with thee,
Thy little *Nuncios* to thy Deitie.
Pretty *Amanda*, *Dearest*, pretty, stay,
The Cushion, wench! where art' come bring't away;
You use your *Mistris* kindly; here, my *love*,
Come kneel upon't, and kneel to none but *Jove*:

What o'th' bare boards! no ſure it cannot be,
Look how they ſink, and will not ſmite thy knee;
They dare not ſinne ſo farre (my Dear) to preſſe
That fleſh, and make it know their ſtubbornneſſe,
Were there no bones within, thou ſhould'ſt command
Under each bended knee thy lover's hand;
Nay, my *Amanda*, take my better part,
And at thy prayers kneel upon my heart.

To Amanda *walking in the Garden.*

And now what *Monarch* would not *Gard'ner* be,
My faire Amanda's ſtately *gate* to ſee;
How her feet tempt! how ſoft and light ſhe treads,
Fearing to wake the flowers from their beds!
Yet from their ſweet green pillowes ev'ry where,
They ſtart and gaze about to ſee *my Faire:*
Look at yon flower yonder, how it growes
Senſibly! how it opes its leaves, and blowes,
Puts its beſt *Eaſter-clothes* on, neat and gay!
Amanda's preſence makes it *holy-day:*
Look how on tip-toe that faire *lilie* ſtands
To look on thee, and court thy whiter hands
To gather it! *I* ſaw in yonder croud
That *Tulip-bed*, of which Dame-*Flora's* proud,
A ſhort dwarfe flower did enlarge its ſtalk
And ſhoot an inch to ſee *Amanda* walk;
Nay, look, *my Faireſt*, look how faſt they grow!
Into a ſcaffold method ſpring! as though
Riding to *Parliament* were to be ſeen
In pomp and ſtate ſome *royal* am'rous Queen:
The gravel'd walks, though ev'n as a die,
Leſt ſome looſe pebble ſhould offenſive lie,
Quilt themſelves o're with downie moſſe for thee,
The walls are hang'd with bloſſom'd tapeſtrie;
To hide her nakedneſſe when look't upon,
The maiden fig-tree puts *Eves* apron on;
The broad-leav'd *Sycomore*, and ev'ry tree
Shakes like the trembling *Aſpe*, and bends to thee,
And each leaf proudly ſtrives with freſher aire,
To fan the curled treſſes of thy hair;
Nay, and the *Bee* too, with his wealthie thigh,
Miſtakes his *hive*, and to thy lips doth flie;
Willing to treaſure up his *honey* there,
Where *honey-combs* ſo ſweet and plenty are;
Look how that pretty modeſt *Columbine*
Hangs down its head to view thoſe feet of thine!
See the fond motion of the *Strawberrie*,
Creeping on th' earth to go along with thee!
The lovely *violet* makes after too,
Unwilling yet, *my Dear*, to part with you;
The *knot-graſſe* and the *daxies* catch thy toes
To kiſs *my Faire ones* feet before ſhe goes;
All court and wiſh me lay *Amanda* down,
And give *my Dear* a new *green* flower'd *gown*.
Come let me kiſſe thee falling, kiſſe at riſe,
Thou in the *Garden*, I in *Paradiſe*.

On Amanda's *black eye-browes.*

Near to an eye that ſparkles ſo,
Tis ſtrange ſo dark an hair ſhould grow
Upon a ſkin ſo white and faire,
Tis ſtrange there is ſo black an hair,
At firſt 'cauſe it ſo near doth lie,
I gueſt 'twas Sunne-burnt with thine eye,
But then I thought if ſo it were,
Twould melt the ſnow which lies as near,
And ſcorch and make thoſe lilies die,
Upon the ſhuttings of thine eye,
And thoſe freſh roſes to which grow,
Upon thy ſweeter cheeks below.
Then *I* conceiv'd that there might be,
In thoſe black browes a myſtery,
That *Venus* for *Adonis* ſake,
Commanded nature thus to make.
(A pretty ſtrange conceited thing)
Two arches of a mourning ring.
Thence 'tis that thoſe black haires do grow,
Thence are thy browes enamel'd ſo.

To Amanda *on her dimples.*

Whene're I let my meditations flie,
And give them wings to take their libertie,
Like the neat *Cyprian* bird, the cleanly Dove,
Which no fowl ſloven's tenement doth love,
But a faire ſtately houſe, and nere forſakes,
The pleaſant fabrick to which once it takes
So my thoughts flie, (from whence they ne're wil part)
To th' comely manſion of a candid heart;
Each winged thought to thee, *Amanda*, flies,
And under th' cryſtal windowes of thine eyes,
Lights on thy damaſk cheeks, where they do pla
The wooing turtles winding every way,
Till by young *Cupids* craft they're taken in,
Love's dimpled pitfalls of thy cheeks and chin,
Three neſts of new-flown ſmiles on roſes near,
To which a thouſand unflegg'd *Angels* are,
Chirping pin-feather'd, picking *Cherubs* fit,
Sweet bluſhing Babes playing at cherrie-pit,
Some win and ſmile, ſome loſe their cherries, the
Down to thy lips, and gather freſh agen,
Sweet kiſſing lips, which all the winter ſhew
The ripeſt cherries, and their bloſſoms too,

Kindly embrac't and kist the *smiling boy*,
And whil'st they kist, my *Sweet-heart* leap't for joy;
Then could my jocant *soul* no longer stay,
But straight to bring the newes *came post* away:
Her flight was swift, and with her lovingly
She brought along, [most willing companie]
Amanda's soul, so loth to part they were;
The best on't is, she left a *Cupid* there.

On Amanda's *dimples.*

Once more I'm fall'n into an extasie!
How *I* could gaze, gaze till I've lost my eye!
Gaze on those dimples in thy cheekes and chin,
Where the three *Graces* play at *in and in*:
Three sacred vaults within whose rosie wombes,
Sweet *Venus* all her pretty smiles entombes;
Babes which born laughing, laughing live and die,
Then are interr'd within thy rosarie:
They haunt thy lovely cheeks, and here and there,
Their smiling ghosts appearing disappear;
Each from his head hath hanging down to's feet,
A lilie leafe in stead of's winding sheet;
Shrouded in damask rose from top to toe,
About thy dimples they passe to and fro,
Still to thy dimples little shades do come,
Thinking thy dimples their *Elysium*;
And I my selfe finde such an *Eden* there,
Such heav'nly features, Heav'en so ev'ry where,
That with a willing heart I could resigne,
My clay to th' dust and shut my dying eyne;
Might my soul be when from my Corps it flies,
Amanda's Saint, and she its *Paradise*.

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Christian Names.

(*From* Camden's *Remaines.*)

Names called in Latine, *Nomina quasi Notamina*, were first imposed for the distinction of persons, which we call now Christian names: After for difference of families, which we call Surnames, and have been especially respected as whereon the glory and credit of men is grounded, and by which the same is conveyed to the knowledge of posterity.

Every person had in the beginning one onely proper name, as among the Jews, *Adam*, *Joseph*, *Salomon*; among the Ægyptians, *Azulis*, *Amasis*, *Busiris*; among the Chaldæans, *Ninus*, *Ninias*, *Semiramis*; among the Medians, *Astyages*, *Bardanes*, *Arbaces*; among the Grecians, *Diomedes*, *Ulisses*, *Orestes*; among the Romans, *Romulus*, *Remus*, *Fastulus*; among the old Gaules, *Litavinus*, *Cavarillus*, *Divitianus*; among the Germans, *Arisvistus*, *Arminius*, *Nassus*; among the Britains, *Cassibelan*, *Caratac*, *Caiac*; among the antient English, *Hengest*, *Ælla*, *Kenric*; likewise all other Nations except the savages of Mount *Atlas* in *Barbary*, which were reported to be both nameless and dreamless.

The most antient Nation of the Jews gave the name at the Circumcision the eight day after the nativitie; the Romans to females the same day, to males the 9. day, which they called *Dies lustricus*, as it were the cleansing day, upon which day they solemnized a feast called *Nominalia*, and as *Tertullian* noteth, *Fata scribenda advocabantur*, that is, as I conceive their nativitie was set. And it was enacted by the Emperour *Antoninus Philosophus*, that all should enter their childrens names on records before Officers thereunto appointed. At what time other Nations in antient times gave names I have not read: but since Christianitie, most Nations for the time followed the Jews, celebrating baptism the eight day after the birth, onely our Ancestours in this Realm, untill latter time baptized, and gave names the very birth day, or next day after, following therein the counsell of S. *Cyprian*, in his 3. Epistle *Ad Fidum*. But the Polonians gave name in the seventh year, at which time they did first cut their childrens hair.

The first imposition of Names was grounded upon so many occasions, as were hard to be specified; but the most common in most antient times among all Nations, as well as the *Hebrews*, was upon future good hope conceived by parents of their children, in which you might see their first and principall wishes toward them. Whereupon S. *Hierom* saith, *Votiva & quasi ob virtutis auspicium imponuntur vocabula hominib. & appellativa vertuntur in propria, sicut apud Latines, Victor, Probus, Castus, &c.* And such hopefull luckie names called by *Cicero*, *Bona nomina*, by *Tacitus*, *Fausta nomina*, were ever first enrolled and ranged in the *Romane* Musters; first called out to serve at the first sacrifices, in the foundation of *Colonies*, as *Statorius*, *Faustus*, *Valerius*, which implied the persons to be stout, happie, and valorous. As contrariwise *Atrius Umber* is accounted in *Livie*, *abominandi ominis nomen*, an abominable name, for that it participated in signification with dismall darknes, dead ghosts, and shadows. And you remember what *Plautus* saith of one, whose name was *Lyco*, that is, a *Greedie Wolf*.

Vosmet scire facite conjecturam caterum,
Quid [illegible] hominibus, si Lyco nomen siet.

unfortunate to Princes; As *Caius* amongst the Romans, *John*, in *France*, *England*, and *Scotland*; and *Henry* lately in *France*.

Such like curious observations bred the superstitious kind of Divination called *Onomantia*, condemned by the last generall Councell, by which the *Pythagoreans* judged the even number of vowels in names to signifie imperfections in the left sides of men, and the odde number in the right. By this *Augustus* the Emperour encouraged himself, and conceived good hope of victory, when as the night before the sea-battell at *Actium*, the first man he met was a poor wayfaring man driving his ass before him, whose name when he demanded he answered, *Eutyches*, that is, *Happyman*; and that his asses name was *Nicon*, that is, *Victor*. In which place when he accordingly had obtained the victory, he builded the City *Nicopolis*, that is, *The citie of victory*, and there erected brasen images of the man and his ass. By this *Theodatus* King of the *Gothes*, when he was curious to know the success of his wars against the *Romans*, an *Onomanticall*, or *Name-wisard* Jew willed him to shut up a number of swine in little hog-sties, and to give some of them Roman names, to other Gotish names, with severall marks, and there to leave them to a certain day; At the Day appointed, the King with the Jew repaired to the hog-sties, where they found them onely dead to whom they had given the Gotish names, and those alive to whom they had given the Roman names, but yet with their brissels more than half shed. Whereupon the Jew fore told, that the *Gothes* should wholly be discomfited, and the *Romans* should lose a great part of their forces. By this *Vespasian* was encouraged to take upon him the Empire, when coming to the Temple of *Serapis* at *Alexandria*, and being there alone at his devotion, he suddenly saw in a vision, one *Basilides*, a Nobleman of *Ægypt*, who was then fourscore miles off. Upon which name of *Basilides* derived from *Basileus*, signifying a King, he assured himself of royaltie and the Empire which he then complotted for. As concerning this *Onomantia* a German lately set forth a Table, which I wish had been suppressed, for that the devill by such vanities, doth abuse the credulitie of youth to greater matters, and sometimes to their own destructions.

I cannot tell how you would like it, if I should but remember how the *Greeks* superstitiously judged them more happy, in whose names the numeral letters added together, made the greater sum, and therefore *Achilles* forsooth must needs vanquish *Hector*, because the numerall Greek letters rose to a greater number in his name than in the others. Or how the amorous Romans kissed the Cup with a health so often at their meetings, as there were letters in their Mistress names, according to that of merrie *Martiall* of his two wenches, *Nævia* which had six letters, and *Justina* that had seven in her name.

Nævia sex cyathis, septem Justina bibatur.

Our Nation was far from those and such curious toyes; therefore here will I overpass them and set down *Alphabetically*, the names which we now call Christian names; most usual to the English Nation, with their significations. For this is to be taken as a granted verity, that names among all Nations and tongues (as I partly noted before) are significative, and not vain sensless sounds. Among the *Hebrews* it is certain out of sacred Scriptures; S. *Hierom*, and *Philo*, likewise among the *Greeks*, *Romans*, *Germans*, *French*, &c. yea among the barbarous Turks, for among them *Mahomet* signifieth glorified or laudable, *Homer* lively, *Abdalla* Gods servant, *Seliman* peaceable, *Agmad* good, *Haniza* ready, *Neama* pleasant. And the savages of *Hispaniola* and all *America*, name their children in their own languages, *Glistering light*, *Sun bright*, *Gold bright*, *Fine gold*, *Sweet*, *Rich*, *Feather*, *&c.* as they of *Congo*, by names of birds, pretious stones, floures.

So that it were gross ignorance, and to no small reproach of our Progenitours, to think their names onely nothing significative, because that in the daily alteration of our tong the signification of them is lost, or not commonly known, which yet I hope to recover, and to make in some part known, albeit they cannot easily and happily be translated, because as *Porphyrie* noteth, Barbarous names (as he termeth them) were very emphaticall & very short. But in all the significations of these names, you shall see the good and hopefull respects which the devisers of the names had, that there is an *Orthotes* or certitude of names among all Nations according to *Plato*, & thereby perceive that many were translated out of the Greek and Latine. Withall we may make this fruit by consideration of our names, which have good, hopefull, and luckie significations, that accordingly we do carry and conform our selves; so that we fail not to be answerable to them, but be *Nostri nominis homines*, and Φυρώνομοι as *Severus*, *Probus*, and *Aureolus* are called *Sui nominis imperatores*. And accordingly it seemeth to have been the manner at giving of names, to wish the children might performe and discharge their names, as when *Gunthram* King of the French, named *Clotharius* at the font, he said; *Crescat puer, & hujus sit nominis executor.*

But before I proceed farther, this is to be noted. In most ancient times the Britans had here their peculiar names, for the most part taken from colours (for they used to paint themselves) which are now lost, or remain among the Welsh. Afterward they took Roman names when they were Provincials, which either remain corrupted among them, or were extinguished in the greatest part of the Realm, after the entrance of the English *Saxons*, who brought in the German names, as *Cridda*, *Preda*, *Oswald*, *Edward*, *Vontred*, *Edmund*, &c. Then to say nothing of the Danes, who no doubt brought in their names, as *Sueyn*, *Harold*, *Knute*, &c. The Normans conquest* brought in other German names, for they originally used the German tongue, as *William*, *Henry*, *Richard*, *Robert*, *Hugh*, *Roger*, &c. as the Greek names, *Ablativus*, *i.* innocent, *Aspasius*, *i.* Delightful, *Brechius*, *Symmachus*, *i.* helper, *Toxotius*, *i.* Archer, &c. were brought into *Italy* after the division of the Empire. After the Conquest, our Nation (who before would not admit strange and unknown names, but avoyded them therefore as unluckier) by little and little began to use Hebrew and sacred names, as *Matthew*, *David*, *Sampson*, *Luke*, *Simon*, &c. which were never received in *Germany*, untill after the death of *Frederike* the 2. about some 300. years since.

So that the *Saxons Danish*, *Norman* & *British* tongues, are the fittest keys to open the entrance for searching out of our antient names yet in use. For the Hebrew, I will follow the common tables of the Bible, which every one may do as well, and *Phils De nominibus mutatis*. For the Greek the best Glossaries with mine own little skil. For the Welsh I will sparingly touch them, or leave them to the learned of that Nation. But for old English names, which here are the scope of my care. I must sift them as I may out of old English *Saxon* treatises, as I have happened upon here and there: and some conjecturally, referring all to the judgement of such, as shall be more happy in finding out the truth, hoping that probability may either please, or be pardoned by such as are modestly learned in histories and languages; to whose judgement in all humility I commit all that I do be said. For that they cannot but observe the diversity of names from the originall in divers languages, as how the French have changed *Petrus* into *Pierre*, *Johannes* into *Jehan*, *Benedictus*, to *Benist*, *Stephanus* to *Estein*, *Radulphus* to *Raul*: how the Italians have changed *Johannes* into *Giovanni*, *Constans* into *Gistante*, *Christophorus* into *Christofano*, *Jacobus* into *Jacopo*, *Radulphus* into *Radolfo*, *Laurentius* into *Lorenz*. How the Welsh have altered *Joannes* into *Evan*. *Ægidius* into *Silin*, *George* into *Sior*, *Lawrence* into *Lowris*, *Constantinus* into *Custenith*. How the English have changed *Gerrard* into *Garret*, *Aitric* into *Aubry*, *Alexander* into *Sanders*, *Constantine* into *Custance*, *Benedict* into *Bennet*. How the *English* and *Scottish* borderers do use *Roby* and *Rob* for *Robert*, *Lokky* for *Luke*, *Jonie* and *Jonie* for *John*, *Christie* for *Christopher*; &c. That I may omit the Spaniard which have turned *John* into *Juan*, and *Jacobus* into *Jago*, and *Didacus* into *Diego*: as the Germans which have contracted *Johannes* into *Hanse*, and *Theoderic* into *Deric*. These and the like, whosoever will learnedly consider, will not think any thing strange; howsoever the unlearned will boldly censure it.

* *Vide Caium de Antiq. Cantab. Acad. lib.* 2. *p.* 247.

A DISSERTATION UPON PAMPHLETS.

In a Letter to a Nobleman.

[By William Oldys.]

My LORD,

The Inclination you have expressed, to hear what might be said, in Behalf of those most numerous Productions of our Press, which we distinguish by the name of PAMPHLETS; and the present *Undertaking*, by the Compiler of *PHŒNIX BRITANNICUS*, to Revive the most Excellent among them; has induced me thus briefly, to touch upon those Particulars which seemed most to attract your *Lordship's* Inquiry; hoping the Readiness of my Endeavour will atone for the Imperfections of my Performance; which, if it does not *equal* the Extensions of your Curiosity, may *add* to the Instances of your Candour: So that, where you find not Entertainment commensurate to your *Knowledge*, you will not fail of Exercise correspondent to your *Goodness*.

And, First, for the *Derivation* of the Word *Pamphlet:* I should think it little discredited by what some *Etymologists*, and those who torture Words into Confessions of what they were never guilty, have, thro' the Confinement of themselves to some opprobrious Signification, censoriously suggested thereof. Thus one Linguist, having found a Word which will illustrate the Adaptness of these Writings to the vulgar Consultation of the Populace, would derive it from Πᾶν and Πλήθω, as *filling all* Places, which all vulgar and popular Things have the Property of doing.* Another Original, no less specious, has been offered me, by an ingenious Friend, from Πᾶν and Φλέγω, which, by a Grammatical Turn, reaches to the Analogy of *Sound*, and, by a Rhetorical Twist, to the plausible Sense of *inflaming all* Parties. But others, considering the Subject of *Pamphlets* in a more copious and unbiassed Latitude, as having branched into all other Parts of Science, besides *Religion* and *Politics*, from the first Appropriation of the Name, and before their Engagement in Controversy could draw upon them any prevailing *Sobriquet* to their Disparagement, have, with less Partiality, concluded of these Tracts, whose Contents, therefore, as well as Dimensions, are so generally engaging to all Writers and Readers, so much more universally suited to every Body's Perusal, to every Body's Purchase, that the Name is more properly derivable from Πᾶν and Φιλέω, as if they were a Kind of Composition, *beloved by*, or *delighting all* People.† But, notwithstanding this favourable Derivation, I should not be for going to *Athens* after one, or seeking it in any other of the more ancient Languages, seeing *that* Word **Pampfer**, for *Paper*, in one more Modern, more probable to me (as it seemed before, to one of our most industrious *Glossographers*) for *this* of **Pamphlet**, to be derived from * the last Letter of the first Syllable bein interwoven by *Epenthesis*, to mollify th Sound; and the last Syllable substituted as a noted Term of Diminution in man Languages;† with the same Difference c Interpretation, as between *Charta* an *Chartula*, or *Papyrus* and *Papyrulus* Thus, also, in *French*, the Diminutive c the Word *Livre*, for a Book itself, is *Livret* and thus, in *English*, we have *Aglet*, *Amu let*, *Bracelet*, *Chaplet*, *Corslet*, *Eaglet*, *Gaj flet*, *Hamlet*, *Howlet*, *Oilet*, *Pallet*, *Pu let*, *Ringlet*, *Rivulet*, and Twenty more with like Terminations to the same Sense Now, this Extraction, besides the Plea c Precedent, has the farther Recommenda tions to our Preference, of not antedatin the Familiarity of *Græcisms* in our Tongue and withal of deriving itself from the mo apparent, and determinable Quality, of th Size or Substance, rather than the Subje Matter, of these more exiguous Compo tions. And thus the Word *Pamphlet*, *little Paper* Book, imports no reproach Character, any more than the Wo *Great* Book; signifies a Pasquil, as little it does a Panegyric, of itself: Is neit Good nor Bad, Learned nor Illitera True nor False, Serious nor Jocular, of own naked Meaning, or Construction; t is either of them, according as the Subj makes the Distinction. Thus, of scurril and abusive *Pamphlets*, to be burned 1647, we read in *Rushworth;* and, by t Name of *Pamphlet*, is the *Encomium* Queen *Emma* called in *Hollinshed*.

As for the *Antiquity* of *Pamphlets*, i not only questionable, whether the Art *Printing* should set a Bound to it, but e the very Adoption of the Name itse which yet I take to be more Modern th that Art: For I look upon them as t eldest Offspring of Paper, and to claim t.

* Minsheu's *Guide to Tongues*, Fol. 1627.
† *Icon Libellorum in Pref.*

* Skinneri *Etymologicon Ling. Ang.* Fol. 167
† *Ib. in Voc.* Litt. & *Sir* Hen. Spelman's *Gl*

Rights of *Primogeniture* even of Bound Volumes, however they may be shorter-liv'd, and the Younger Brother has so much out-grown the Elder; in-as-much as Arguments do now, and more especially did, in the Minority of our Erudition, not only so much more rarely require a larger Compass than Pamphlets will comprise; but these being of a more ready and facil, more decent and simple Form, suitable to the Character of the more Artless Ages, they seem to have been preferred by our modest Ancestry for the Communication of their Sentiments, before Book-Writing became a *Trade;* and Lucre, or Vanity let in Deluges of Digressory Learning, to swell up unweildy *Folio's*. Thus I find, not a little to the Honour of our Subject, no less a Person than the Renowned King *ÆLFRED*, collecting his Sage Precepts, and Divine Sentences, with his own Royal Hand, into *Quaternions of Leaves stitched together*;* which he would inlarge with additional *Quaternions*, as Occasion offered; yet seemed he to keep his Collection so much within the Limits of a *Pamphlet*-Size (however bound together at last) that he called it by the Name of his *Hand-Book*, because he made it his constant Companion, and had it at Hand wherever he was.

It is so difficult to recover even any of our first Books, or *Volumes*, which were Printed by *William Caxton*, though it is certain he set forth near Half a Hundred of them in *Folio*, that it were a Wonder if his *Pamphlets* should not be quite lost. There are more extant of his Successor *Wynkin de Worde's* Printing in this lesser Form, whereof, as great Rarities, I have seen both in *Quarto* and *Octavo*, tho' holding no Comparison, probably, with those of his also, which are destroyed. But it was the Irruption of the Grand Controversy between the Church of *Rome*, and the first Opposers thereof, which seems to have laid the great Foundation of this Kind of Writing, and to have given great Credit to it at the same Time, as well by the many eminent Authors it produced in *Church* and *State*, as the successful Detection and Defeat, thereby befalling those religious Impostures, which had so universally inslaved the Minds of Men. Nay, this important Reformation, has been much ascribed to one little Pamphlet only, which a certain Lawyer of *Grey's*-Inn, obliged to fly into *Germany* (for having acted in a *Play* which incensed Cardinal *Wolsey*) composed there, and conveyed by Means of the Lady *Anne Bullen*, to the Perusal of King *Henry*, at the Beginning of the said Rupture,* and how the Copies thereof were strewed about, at the King's Procession to *Westminster* (the first Example, as some think, of that Kind of Appeal to the Public) how the Cardinal was nettled thereat; how he endeavoured to stifle and secrete the same; how it provoked the Pen of the bigotted Lord Chancellor;† how, glaringly it was fix'd in the very Front of prohibited Books; and, yet, how it captivated the said King's Esteem and Affection: may be not only presumed from the Purport, but gathered from the Accounts which our *Ecclesiastical* Historians have given thereof.‡ It would be endless to specify, how much this Province was thenceforward cultivated by *Prelates*, *Statesmen*, and *Authors* of the first Rank, not excepting *Majesty* itself, in the several Examples, which might be produced of the said King *Henry* VIII. King *James*, and King *Charles*. And, not to mention others of our Princes, less noted, though not less truly Authors in this Class, the middlemost of those here named, thought so honourably

* *Sir* John Spelman's *Life of Ælfred the Great*, p. 205.

* Simon Fish's *Supplication of Beggars*, 12°. 1524.

† *Sir* Tho. More's *Supplication of Souls*.

‡ *See* Fox's *Martyr*. Burnet's *Reformat.* Vol. I.

of these Pamphlet-Performances, that he deemed one of his own Writing so much above all Human Patronage, as to make a formal Dedication, or Inscription thereof, as I remember, to JESUS CHRIST himself:* Yet are many of the said Labours of those ROYAL PAMPHLETEERS, and others, by some of the most renowned Scholars among us, no less equally difficult to retrieve, with the meanest and most illiterate whatever. Had *Phœnix Britannicus* been alive a *Century* past, or half a one sooner, we might have had a better *Knowledge* of that vast Number of Pamphlets, which *Montaigne* mentions,† and whereof he intimates many to have been so ingeniously written, on the aforesaid Controversy of the *Reformation*, than it is now possible we shall ever arrive at even the *Names* of.

But, as *England*, thro' its Spirit of Liberty, has been the most fruitful Country, for the Production of Pamphlets, so the Period which has been most fruitful in them, was that of our *Civil Wars*, in the Reign of King *Charles* the First. And, indeed, in all Disorders, or Commotions, it is natural to have recourse to the most expeditious Intelligence and Redress, lest the Delay should be more dangerous than the Deficiency of them; or they, superannuated before they are born. For, while some Persons are labouring in the *Paroxysms* of Contention, were others to be pondering long-winded Expedients of Accommodation, and prescribe a Volume for a *Recipe*, the Dose would come too late for the Disease, and the very Preparation thereof disable its Efficacy. Therefore are Pamphlets, and such short Tracts, rifest in great Revolutions; which tho' looked upon, by some, but as *Paper Lanterns*, set a-flying to be gaped at by the Multitude (in illuminating whom, they have not always escaped the Flames themselves) yet are they beheld, by politic, or penetrating Eyes, as the *Thermometers* of *State*, fore-shewing the Temperature and Changes of Government, with the *Calentures* approaching therein, and even Preservatives to be had against them, would the *Active* be as unanimous to prevent, as the *Speculative* have been industrious to prognosticate the same. Tho' there may not remain as eminent Proofs among the Pamphleteers in the aforesaid *Anarchy*, of an Ambition to Unanimity, as there are to Dissention: For, surely, no Nation, has ever given more conspicuous Instances, to what immeasurable Lengths Animosity, and Indignation will advance, upon the least Imposition, or even Umbrage of Tyrannical or Arbitrary Power; as might be exemplified, among many others, in the restless *John Lilburn*, and the endless *William Prynne*, who had both been bleeding Witnesses thereof. There are near a Hundred Pamphlets, written by, and concerning the *first* of these Authors: But the Labours of the *last* being unparallel'd, I may here not improperly observe, that during the *Forty-two* Years he was a Writer, he published above a *Hundred* and *Sixty* Pamphlets, besides several thick Bound Volumes in *Quarto* and *Folio*, all said to be gathered into about *Forty* Tomes, and extant in *Lincoln's*-Inn Library. I think the printed Catalogue of his Writings, extends not their whole Number beyond *One Hundred Sixty-eight* different Pieces: But *Anthony Wood* to above *One Hundred* and *Fourscore*; who also computes, he must needs have composed at the Rate of a Sheet every Day, from the Time that he came to Man's Estate.* That Author's Character of him is drawn from his avowed Enemies, even *Papists*, as *Cressy*, or Personal Antagonists, as *Heylin*, &c.—But I cannot

* *K.* James *against* Conr. Vorstius, 4to. 1611.

† *Essaye sur la Defense de* Seneque, *et de* Plutarque.

* *Athen. Oxon.* Vol. 2.

well omit what one ſprightly Pamphleteer intimates, among other Things, of him, to this Purpoſe; "That *Nature* makes ever the dulleſt Beaſts moſt laborious, and the greateſt Feeders: *That* though he had read and ſwallowed much, yet, for want of Rumination, he concocted little: *That* to return Things unaltered, was a Symptom of a Feeble Stomach; and, as an Error in the firſt Concoction, derives itſelf to the others, and nouriſhing up a prevaleſcent Humour, begets, at laſt, a Diſeaſe; even ſo, his Judgment, being once depraved, turned all his Reading into bilious or putrid Humours, which being perpetually increaſed, by his Infatiate Gluttony of Books, did miſerably foment and heighten his Malady of Writing."* Another of his Draughtſmen has, among other humourous Touches, as follows:—"This is the *William*, whoſe Paſſion is the *Conqueror*.—The *Error* of whoſe *Judgment*, and unpardonable *Inſtability*, is to be imputed to the Loſs of his two *Biaſſes*; for, if a *Bowl's* Deviation from the *Jack*, is occaſioned hereby, much more a Rational Creature's, *à fortiori*."† Neither will I omit what the Tranſlator of the Ingenious Father *Bartoli's Huomo di Lettere* ſays in his Praiſe, where he calls him, "*Pater Patriæ*; for giving us a *Dædalian* Clue in the blackeſt Night of Tyranny:" *farther adding*; "Your numerous and nervous, large and learned Volumes (which who can reckon?) have been ſo ſucceſsful in the Refutation of Errors, Reformation of Vice, Regulation of Diſorders, Reſtauration of Parliaments and Laws, that I muſt, in Juſtice, join you with the Renowned General MONK, as the two *worthieſt* Subjects of all *Honour*: For, if his *Generoſity* ſpeaks him *Herculem Anglorum*, your *Erudition* proclaims you *Alcidem Litterarum*,"* &c.

(*To be continued.*)

* *A ſerious Epiſt. to Mr.* W. Prynn, 4*to*. 1649, p. 4.

† *The Character, or* Ear-Mark *of Mr.* W. Prynne, 4*to*, 1659. p. 3.

Miscellaneous Items.

James Shirley's Poems.

James Shirley, the dramatiſt, publiſhed a volume of poems in 1646, which is not ſo well known as it ſhould be.

It was conſidered ſcarce by the compiler of the *Bib. Angl. Poet.*, where a copy is ſet down at 6*l.* 6*s.* My copy, which is in good condition, coſt me twelve ſhillings ſterling ſome four or five years ago. It contains a portrait of Shirley, which, I believe, is ſometimes wanting—the work of Marſhall, a half-length, in his uſual ſtyle, the drapery ſtiff and clumſy, and the hand enormous. It is ſurmounted by a ring of leaves (the emblematical laurel, I preſume), and guarded by a couple of tawdry-looking female figures, ſuppoſed to be the Comic and Tragic Muſes.

It was not to call attention to theſe, however, nor to deſcribe the volume itſelf, that I began to write this note, but to point out two or three paſſages in which Shirley has imitated the poets of his time. Here, for inſtance, is a line in the poem *To his Miſtris confined*, which was certainly "lifted" from Wotton:

"Can ſtoop to common beauties of the ſky."

"You common people of the ſkies."

This poem, by the way, is printed as Carew's, in all the editions of that poet which have fallen under my obſervation. That it was written by Shirley, however,

* *The Learned Man defended and reformed. Tranſl. by* T. Saluſbury, 8*vo*, 1660, *in Epiſt. to* W. Prynne, *Eſq.*

there can be no doubt, Carew's volume being a posthumous one, while Shirley's was published by himself during his own lifetime. There are slight verbal differences in the two copies, but they are hardly material enough to justify my troubling you with them. The most curious feature about the affair is, that the poem in question is immediately followed in Carew's volume by another which is Herrick's (the well-known little song, *The Primrose*—

"Aske me why I send you here"),

and preceded by a third, which is Shirley's *Love's Hue and Cry*. There are differences in the two copies of the latter, but they are quite slight, as in the instance previously alluded to. And while I remember it, let me mention here that Barry Cornwall has appropriated, in his pretty poem *To the Snow-Drop*, a line from *The Primrose* of Herrick. Herrick's line is—

"This firstling of the infant yeare:"

Barry Cornwall's—

"Pretty firstling of the year!"

To return, however, to Shirley. On the seventy-second page of his volume is a poem *To the Proud M.*, which contains these lines:

"Thy eyes, those glouring twinnes, shall be
No more misleading fires to me."

The original of this was, of course, the song of Marianna in *Measure for Measure:*

"And those eyes, the break of day,
Lights that do mislead the morn."

While on the subject of eyes, let me point out a passage in Shirley which recalls the famous lines of Milton—

"With store of ladies, whose bright eyes
Rain influence."

"If smiles appear within each Ladie's eye,
Which are the leading Starres in this faire skie,
Our solemn day sits glorious, for then
We hope by their soft influence," etc.

When Shirley wrote the poem in whicl passage occurs (*An Epilogue* of fou lines), cannot, of course, be determinec was printed, however, in 1646—a year than the publication of the volume w contained Milton's *L'Allegro*, which written in 1632 or '33.

Milton being still before me, permi to point out what some one affectedly "the footprints of another in the sno his thoughts." You remember the se line of the second stanza of Keats's r *Ode to a Nightingale*—

"Cool'd a long age in the deep-delved eart

Here is the original of it—the fourth of the fifth stanza of Milton's juvenile p *On the Death of a Fair Infant, Dyin a Cough:*

"Hid from the world in a low delved toml

To return to Shirley again. Here small poem of his which has never, tc knowledge, been quoted before, but wl unless I am mistaken, is very pathetic:

The Passing Bell.

Hark, how chimes the Passing Bell,
There's no musick to a knell;
All the other sounds we hear,
Flatter, and but cheat our ear.
This doth put us still in mind
That our flesh must be resign'd,
And a general silence made,
The world be muffled in a shade;
He that on his pillow lies
Tear-embalm'd before he dies,
Carries like a sheep his life
To meet the sacrificers knife,
And for eternity is prest,
Sad Bell-weather to the rest.

Very dainty, too, is this

Good night.

Bid me no more good night: because
'Tis dark, must I away?
Love doth acknowledge no such Lawes,
And Love 'tis I obey:

Which blind, doth all your light despise,
And hath no need of eyes
When day is fled:
Besides the Sun, which you
Complain is gone, 'tis true
Is gone to bed:
Oh let us do so too.

The poem by which Shirley is best known (the one at least which is oftenest found in poetical collections), is the grand dirge, if I may call it such, in *The Contention of Ajax and Ulysses* (1659), beginning—

"The glories of our bloud and state."

It is seldom quoted correctly, however, for nearly all the modern copies have it—

"The glories of our birth and state."

This is the reading of Mr. Dana, in his *Household Book of Poetry*, the materials of which, by the way, are seldom drawn from original sources. In this piece he followed the elegant but inaccurate Bishop Percy, who had a great fancy for tinkering the works of his betters. A laughable blunder of Dana's is the giving of *The Fly*

("Busy, curious, thirsty fly!")

to Vincent Bourne, who only translated it into Latin verse. Everybody else gives it to our old friend William Oldys, whose claim we never heard disputed before. So common a work as Chambers's *Cyclopædia of English Literature* would have set Mr. Dana right.

To conclude this rambling note. The only modern collection in which Shirley's poetry has had justice done it, is Mr. Stoddard's *Loves and Heroines of the Poets*, which gives in full three of his best poems —*To Odelia; Taking Leave when his Mistress was to Ride;* and *The Kiss.*

"A Man's a Man for a' that."

NOTHING is more characteristic of the independent genius of BURNS, than his grand psalm of poverty, *A Man's a Man for a' that.* A recent reading of it in the beautiful edition of *The British Poets* published by Messrs. Little & Brown, tempts me to add my mite in the way of notes to the famous couplet—

"The rank is but the guinea's stamp,
The man's the gowd for a' that!"

which is thus annotated in their edition: "A similar thought occurs in Wycherly's *Plain-Dealer*, which Burns probably never saw: 'I weigh the man, not his title; 'tis not the King's stamp can make the metal better or heavier. Your lord is a leaden shilling, which you bend every way, and debases the stamp he bears.'"

It is not probable, as the commentator remarks, that Burns ever saw the *Plain-Dealer*, nor Carew's poems, from one of which, *To N. N., a Lady Resembling my Mistresse*, I conceive, Wycherly borrowed the simile:

"To lead, or brass, or some such bad
Mettall, a prince's stamp may adde
That valew, which it never had."

We know, however, that he *did* read *Tristram Shandy*, where I have no doubt he found it. It occurs in the *Dedication to a Great Man*, at the beginning of the ninth volume of the original edition, a copy of which, signed by Sterne himself, is before me. "Honours, like impressions upon coin, may give an ideal and local value to a bit of bare metal; but Gold and Silver will pass all the world over without any other recommendation than their own weight."

S. H. R.

A Ballett of the Bacheler.

(1561.)

HOUGH for the batchelor! merry doth he live,
All the day long he can daunce, sing and playe:
His troubles they are like to water in a five,
The more that poureth in, the more it will away:
This is the verie truth I doe declare and saye.

that, in attempting to develop his views, he stumbled upon dialectical difficulties of which he had not a due appreciation. Imperceptibly to himself, his philosophical speculations led him into inconsistencies; but his Christian piety and Christian feeling, which never deserted him, placed him at an immeasurable distance from Spinoza. He was a Pantheist in the same sense in which Paul was a Pantheist. He believed, with the great Apostle of the Gentiles, that "there is One God and Father of all, who is above all, and through all, and in us all" (Eph. iv. 6); and his attempt to give expansion and development to this sublime sentiment of the apostle, and to show its incompatibility with the received doctrine of three persons in the Godhead, was the occasion of that implacable hostility with which Calvin pursued him. A Dutch translation of the work *On the Errors of the Trinity*, by Renier Telle, or Regner Vitellius, was published in quarto, A. D. 1620. The translator professed himself a Calvinist, but was in reality an Arminian. His version is accurate and faithful, and often conveys the meaning more plainly than the original itself. When the sense is more than ordinarily obscure, short explanatory notes are added in the margin.

II. *Two Books of Dialogues concerning the Trinity. On the Justification of Christ's Kingdom, Four Brief Chapters: by* MICHAEL SERVETUS, *alias* REVES, *a Spaniard of Aragon.* 1532, 8vo. The Latin title, which it may be a satisfaction to some readers to see, is as follows: *Dialogorum de Trinitate Libri Duo. De Justitia Regni Christi Capitula Quatuor: per Michaël Serveto, alias Reves, ab Aragonia Hispanum. Anno* MDXXXII. In these Dialogues, Michael and Petrucio are the speakers; and the Four Capitula treat—first, On Paul's Doctrine of Justification; secondly, On the Kingdom of Christ; thirdly, On the Law compared with the Gospel; and fourthly, On Charity. Servetus retracts, in this work, what he had advanced on the subject of the Trinity in the former one; but he tells the reader that his reason for so doing is a conviction that what he had said was imperfect, not that it was false. This he attributes in part to his own want of skill in composition, and in part to the carelessness of his printer. The sentiments of both treatises are identical; but in the *Dialogues*, more is said about the *Logos*, and less about the Father, than in the work *On the Errors of the Trinity*. The writer's views on the subject of Justification are said to hold an intermediate place between those of the Lutherans and those of the Catholics. Trechsel has given an abstract of the contents of this second work of Servetus, in his *Michael Servet und Seine Vorgänger* (S. 103–109).

III. *Claudius Ptolemæus of Alexandria's Eight Books of Geography, from the Translation of Bilibaldus Pirckheymer, now for the First Time revised according to the Ancient Greek Copies, by* MICHAEL VILLANOVANUS, *&c. Lyons, Melchior and Caspar Trechsel,* 1535, fol. In the preface to this work, Servetus, after giving a brief account of Ptolemy, and asserting his superiority as a geographer to Strabo, Pliny, and Pomponius Mela, goes on to say that he has spared no pains in endeavoring to amend the text of his author; and by the aid of manuscripts, and a careful perusal of the works of preceding writers, has succeeded in restoring the true reading of several thousand passages. The text of Ptolemy is enriched by explanatory notes, the style of which is more classical than that of Servetus's two preceding works on the Trinity. The volume is also illustrated by maps and wood-cuts. It was on certain expressions occurring in this work, that Calvin grounded his charge against Servetus, of representing Moses as an impostor, and as bringing contempt upon the Jewish religion.

Life and Works
OF
MICHAEL SERVETUS.

(*Concluded from No. XVII., p.* 105.)

PERHAPS the most systematic attempt to screen Calvin from the odium which his malignant and cruel treatment of Servetus has so deservedly brought upon him, is that of Dr. Paul Henry, of Berlin, who, in his work on *The Life and Times of John Calvin*, of which Dr. H. Stebbing has recently favored the public with an English translation, enters largely into the subject, and does not hesitate to stand forward as the advocate of "the great Reformer," and to avow his conviction that this constitutes the crowning act of his life:

"Many of Calvin's friends," says he (vol. ii. p. 160), "would fain have seen this period of his history wholly obliterated; and there are others, who could conceive the idea of writing his life without entering into any particular account of the affair of Servetus. I do not agree with them. It is here that Calvin appears in his real character; and a nearer consideration of the proceedings—examined, that is, from the point of view furnished by the age when it took place—will completely exonerate him from blame."

Nothing can be further from the intention of the present writer than to dispute the assertion "that Calvin," as regards the part which he took in this transaction, "appears in his real character:" but it was the character, be it observed, of a persecutor of the first class, without one humane or redeeming quality to divest it of its criminality or palliate its enormity. The defence rests mainly upon the legal and theological feeling of the age; but, upon this principle, there is no atrocity, recorded in the annals of persecution, which may not be justified. It will, therefore, be a satisfaction to every reader of unperverted mind to be informed that the translator disclaims all participation in the feeling which dictated this defence, and expresses his disapprobation of Calvin's conduct toward Servetus in the following unqualified terms:

"Anxious as he has been honestly to preserve the sharpest features of the original, the translator may be permitted, he trusts, to guard himself against the chance of misrepresentation as to his own views or opinions. He begs, then, that it may be understood, that it is chiefly on account of its historical value that he has desired to make this work known to English readers. He has a most sincere respect for the piety and eminent talents of the author; but neither his regard for Dr. Henry, nor his profound admiration of Calvin, in the general features of his character, and sublime zeal, has altered his views on the subjects to which he has here more especial cause to refer. Dr. Henry has defended Calvin, in the case of Servetus, with admirable ability; but the translator believes still, as he has ever believed, that when men enjoy so large a measure of light and wisdom as Calvin possessed, they cannot be justified, if guilty of persecution, because they lived in times when wicked and vulgar minds warred against the rights of human conscience. If Calvin had prayed to be set free from the bondage which made him a persecutor, his otherwise spotless reputation would have been unstained by the one blot which disfig-

cum suis penitus destructo, ובצח הדיא יצמד מיכאל השר. Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ. MDLIII. The work extends over 734 pages, and on the last page are the letters M. S. V., and the date 1553. This exceedingly scarce book is the one which led to the martyrdom of its author, and which was bound to his thigh when he suffered at the stake. It issued from the press in the month of January, 1553. Five bales of copies were sent to Lyons, and five to Chatillon. A still larger supply was forwarded to Frankfort, and others were sent to Geneva. Many were burnt at Vienne. A servant-man of Robert Stephens, named Thomas, was dispatched to Frankfort, for the express purpose of seizing, and causing to be destroyed, the copies which had been sent thither; and few if any of the supply which had been forwarded to that city, escaped the flames. Out of the whole impression, consisting of a thousand copies, not more than five or six are supposed to have been rescued from destruction. One of these formerly belonged to the Unitarians of Clausenburg, in Transylvania. It was procured by Daniel Mark Szent-Ivani, during a visit to England, between the years 1660 and 1668: and was the parent of several manuscript copies, of which the following account, by the learned Samuel Crellius, has been made public, in a letter addressed by the Rev. Frederick Adrian Vander Kemp to the Rev. Jedidiah Morse, D. D., January 15th, 1808, and inserted, with several others relating to the history of Servetus, in the fifth volume of the *Monthly Repository*. This account of Crellius's was taken by the author of the above-mentioned letter, as he himself informs us, from a manuscript copy of the one in the Royal Library at Göttingen, made by the Rev. J. J. Stapfer, of Berne, in 1775:

"The noble and Rev. Andrew Lachowski a Moscorow, a Polish knight, and minister of the Polish Unitarian Church at Clausenburg, forme made this copy of the *Restitutio Christianismi* Clausenburg, in Transylvania, for my father, Chr topher Crellius, then living in that part of Prus called Brandenburg, from a printed copy of Serv tus's book, which D. Mark Szent-Ivani, afterw superintendent of the Unitarian Churches in Tra sylvania, procured in England, when he was tra elling in that country, between the years 1660 a 1670. Returning thence into Transylvania, throu the March of Brandenburg, he lent this print book of Servetus to John Preussius, minister of t Unitarian Church in the March, and afterwa my father-in-law; which Preussius partly tra scribed himself for his own use, and caused to transcribed in part by Jeremiah Felbinger, and part by another person. Before the copy writt out by Preussius came into the library of that ve learned gentleman, Andrew Erasmus a Seid councillor of the King of Prussia, I restored fro that copy, by my son's hand, the last octernion b one in this copy of mine, transcribed by Lacho ski, which had been lost through the negligen of a friend in Prussia, before the book was bou But Preussius's copy does not everywhere in margin exhibit the pages of Servetus's prin book. That printed book might, perhaps, e yet, be found at Clausenburg, in Transylva among the Unitarians."

"I wrote this at Königswald, February 1 1719."

"After I had written the above, I met wi letter, which Peter Adams, the travelling com ion of D. Mark Szent-Ivani, had addressed to J Preussius, on his return to Clausenburg; from w I ascertained that the journey above mentio took place between the years 1660 and 1668, 1670.

"The manuscript copy, given by me to Sc lius, is now in the possession of the celebrated thurin Veyssiere La Croze, aulic councillor, librarian to the King of Prussia; not obtained 'Samuel Crellius,' as a late '*History of Serv* published under the auspices of the illustrious sheim, states, but from the library of the dec Seidelius." [The *History of Servetus* here all to, is Allwoerden's; and the passage occurs at 181.]

"I made this additional memorandum at sterdam, July, 1728."

"P. S. I afterward learned, in the year 1 from the illustrious Stephen Agh, then a stu of the Unitarian Church in Transylvania, n professor in the gymnasium at Clausenburg,

the printed copy of Servetus's work was not found among the Transylvanian Unitarians: for when, on the occupation of Transylvania by the Emperor Leopold, both their churches at Clausenburg were taken from them by the Roman Catholics, the danger being imminent, they, improvidently secure, neglected to remove their library in time from the greater church, where it was placed, which was therefore taken possession of by the Jesuits. M. V. La Croze had given his manuscript copy to John Christopher Wolf, preacher at Hamburg, from which place he subsequently went to Offenbach; and after his death, when his books were sold by auction at Frankfort-on-the-Maine, P. De Hondt, bookseller at the Hague, obtained this copy, which I saw in his possession, and knew it to be the very one which I had formerly presented to Seidelius."

"I make this additional memorandum at Amsterdam, July, 1745."

"I received a letter, however, from the above-named illustrious Stephen Agh, December 30th, 1745, written at Clausenburg, and containing the following statement: 'When we lost those two churches, we did not, with the churches, lose also the books of the celebrated D. M. Szent-Ivani; for they were not at that time taken to the place adjoining the cathedral, in which many books of our church were preserved, and those works of Servetus, about which I wrote, but more especially the *Restitutio Christianismi*, I have not found in the catalogue of his books. If, however, by any chance, I shall hereafter find them, either in the libraries of our church, or elsewhere,' etc.

"Thus, all hope has not vanished, that a printed copy of the *Restitutio Christianismi* may still be found in Transylvania.

"The manuscript copy, which Peter De Hondt had obtained at Frankfort-on-the-Maine, as we have said above, was sold at the Hague in the very last summer, A. D. 1745, at an auction of his books, for eighty-six Dutch florins. Hartig, a bookseller of Amsterdam, bought it. Peter De Hondt had lent this copy of his to some one to read. A copy of it, made by him, was introduced into a book auction at Amsterdam about two years since, and cost the purchaser more than a hundred Dutch florins."

"I make this additional memorandum January 27th, 1746."

From these detached remarks of Samuel Crellius (which, owing to their having been made at different times, and in two cases after long intervals, are not so clear and connected as might have been wished), and from other information supplied by the writer of the letters to Dr. Jedidiah Morse, the inference may be drawn, that there are presumptively existing at least four manuscript copies of the *Christianismi Restitutio*, which owe their origin, either directly or indirectly, to the printed copy procured by Daniel Mark Szent-Ivani, during his visit to this country:

1. That of Crellius, copied by the Rev. Andrew Lachowski;

2. That copied by the Rev. John Preussius and others, and now in the Royal Library at Gottingen;

3. That clandestinely made from De Hondt's copy; and—

4. That copied from the Göttingen MS. by the Rev. J. J. Stapfer, of Bern.

Bock states that the library of the celebrated Jablonski, professor of divinity in the University of Frankfort-on-the-Oder, once contained an elegant manuscript copy of the *Christianismi Restitutio*, in folio, made at Clausenburg, in Transylvania; but whether this was one of those already mentioned, or some independent copy, does not appear.

A printed copy of this celebrated work is said to have been secreted by Colladon, one of Servetus's judges. After passing through the library of the Landgrave of Hesse Cassel, this copy came into the possession of Dr. Richard Mead, the celebrated physician (Sigmund's *Unnoticed Theories of Servetus*, p. 22), who made a present of it to M. De Boze, secretary to the Academy of Inscriptions and Belles-Lettres at Paris, an office which he held for thirty-seven years. In the *Authentic Memoirs of Richard Mead, M. D.*, which are a translation from the *Eloge* upon him in the *Journal Britannique* of 1754, conducted by the elder Maty, the following passage occurs in reference to this copy:

"His reputation not only as a physician, but as a scholar, was so universally established, that he corresponded with all the principal *literati* in Eu

rope. Mr. De Boze, whose loss the learned world lament no less than the academy to which he did so much honor, kept up the strictest correspondence with the Doctor. He frequently received from him some valuable piece for the cabinet of the King of France, and never failed of making him a return of the same kind. The scarce and perhaps the only copy of Servetus's last book, passed from the shelves of our English worthy to those of his friend abroad, in exchange for a thousand presents he had received from him." (Pp. 55, 56.)

This copy is now at Paris, and is the one consulted by M. Emile Saisset, in drawing up a series of articles on Servetus, lately published in the *Revue des Deux Mondes*. That writer says:

"Our Royal Library fortunately possesses one of the only two copies of the *Restitution du Christianisme* which it is said have escaped destruction. It is a curious circumstance that this is the identical copy of which Colladon made use when he arranged with Calvin the proceedings against Michael Servetus. It still bears in its margin the damning marks which that penetrating and inflexible theologian inscribed upon it. It was snatched from the flames by some unknown hand, and we can observe in its blackened leaves the marks of fire. It is from the pages of this volume, full of tragical mementoes—by means of these lines, in parts half effaced by the rust of age, in parts obliterated and reduced to ashes by the flames—that we have attempted to extract the buried thoughts of the sacrificed author." (*Christian Reformer*, New Series, vol. iv. p. 271.)

A third printed copy of the *Christianismi Restitutio* once existed at Basle; but Father Simon informs us that this was transferred to Dublin. Gerard à Mastricht mentions a fourth copy, which he had seen and examined, in the public library at Duysburgh; but Theodore Hase says that, in his time, this was no longer to be found. The only copy now known to exist, besides the one in the National Library at Paris, is in the Imperial Library at Vienna; and it is not improbable that this is the one which formerly belonged to Daniel Mark Szent-Ivani, and which disappeared from his library in so mysterious a manner, on the occupation of Transylvania by the Emp ror Leopold.

Reprints of this scarce work, purporti to be copies of the original edition, a sometimes to be met with in catalogue and written copies of it also are occasio ally seen in England, as well as on the co tinent. One of these was made for D More, Bishop of Ely, from the printed co in the library of the Landgrave of He Cassel; and M. Souverain, author of *Platonisme devoilé*, had access to anothe

The original manuscript, written by Se vetus's own hand, once belonged to Cœli Horatius Curio. It afterward found its w into the library of M. Du Fay, with t rest of whose books it was sold at Paris, 1725. The purchaser was the Count Hoym, Polish ambassador at the Fren court, who bought it for a hundred seventy-six livres. It was afterward property of M. Gaignat, and was sold, the rest of that gentleman's library, in 17 What next became of it, and whether now in existence, the present writer has been able to ascertain. It was in a tattered and mutilated state when in possession of M. Gaignat.

For an account of the contents of *Christianismi Restitutio*, the reader consult Sandius's *Bibliotheca Antitrinitorum* (pp. 14, 15); the *Monthly Repository* for 1810 (vol. v.), pp. 526–528; Trechsel's *Michael Servet und seine Vorgänger*. S. 119–144.

Peter Palmer, a London bookseller, projected an edition of the Works of Serve in quarto, 1723, but was prevented fro carrying his design into execution by t interference of the ecclesiastical and civ powers. At the instance of Dr. Gibson Bishop of London, John Kent, messenge of the press, and William Squire, messenge in ordinary, seized the whole impression before it was completed; and a very fe copies escaped destruction.

VII. For an account of other writings, of which Servetus contemplated the publication, if his life had been spared, the reader may consult Article 42 of the present work.

VIDEND. *Sandii* B. A. pp. 6–15. *Bock*, Hist. Ant. T. II. pp. 321–395. *Trechsel*, Michael Servet und seine Vorgänger, *passim*. *Allwoerden*, Hist. Michaelis Serveti, *passim*. *M. De la Roche*, Biblioth. Anglaise, T. II. P. i. *Art.* vii. *Jac. G. Chaufepie*, Dict. Hist. et Crit. T. IV. pp. 219–245. *D'Artigny*, Nouv. Mémoires de Critique et de Littérature, 1749, T. II. Art. 11. *Calvini* Epp. Hanov. 1597, 12mo, N. 152, 155, 156, 161. *Calvini* Fidelis Expositio Errorum Mich. Serveti [published among Calvin's Tracts], Geneva, 1576, pp. 703–836. *Œcolampadii* et *Zuinglii* Epp. Bas. 1592, 4to, L. i. p. 83; L. iv. p. 801, Epp. 1, 2. *Melanchth.* Epp. Lond. 1642, L. iv. Ep. 140, p. 708. Histoire de l'Hérésie. Paris, 4to, pp. 350, 351. *Grotii* Append. ad Commentat. de Antichristo. Opp. T. III. p. 503. Mon. Rep. Vol. V. (1810), pp. 105, 163, 222, 277, 328, 377, 430, 525; Vol. X. (1815), p. 695. Authentic Memoirs of the Life of Richard Mead, M. D., London, 1755, 8vo, l. c. The Unnoticed Theories of Servetus, A Dissertation addressed to the Medical Society at Stockholm: by *George Sigmund, M. D.*, &c. London, 1826, 8vo. Apology for Dr. Michael Servetus, &c., by *Richard Wright*. Wisbeach, 1806, 8vo. The Life of Michael Servetus, &c., by *William Hamilton Drummond, D. D.* London, 1848, 12mo. The Life and Times of John Calvin, the Great Reformer: translated from the German of *Paul Henry, D. D.*, by *Henry Stebbing, D. D., F. R. S.*, &c. London, 1849, 8vo, Vol. II. Part iii. Chap. iv. v. Christian Reformer, N. S., Vol. III. (1847), pp. 1–21; Vol. IV. (1848), pp. 264–276, 321–333. *Vogt*, Catal. Historico-Crit. Librorum Rariorum, pp. 622–624. *Jo. Henr. a Seelen*, Selecta Litteraria, Ed. ii. Lubecæ, 1726, 12mo, N. ii. pp. 52–76. *Schelhornii*, Amœn. Lit. T. IX. pp. 723, 724, etc.

(From *Antitrinitarian Biography, or Sketches of the Lives and Writings of Distinguished Antitrinitarians; exhibiting a View of the State of the Unitarian Doctrine and Worship in the Principal Nations of Europe, from the Reformation to the Close of the Seventeenth Century: to which is prefixed a History of Unitarianism in England during the Same Period. By* ROBERT WALLACE, F. G. S., *and Member of the Historico-Thelogical Society of Leipzic.* 3 *vols.* London: E. T. Whitfield, 2 Essex Street, Strand. 1850.)

A DISSERTATION UPON PAMPHLETS.

In a Letter to a Nobleman.

[BY WILLIAM OLDYS.]

(*Concluded from No. XVII., p.* 111.)

MY LORD,

THIS particular Notice of our most voluminous *Pamphleteer*, will lead us to a general Review of the numerous Produce of the *Press*, during that turbulent Series aforesaid, wherein he was such a fruitful Instrument, to *impregnate* the same, and promote the licentious *Superfœtation* thereof. For, by the grand *Collection of Pamphlets*, which was made by *Tomlinson* the Bookseller*, from the Latter-end of the Year 1640, to the Beginning of 1660, it appears, there were published, in that Space, near *Thirty Thousand* several Tracts, and that these were not the compleat Issue of that Period, there is good Presumption, and, I believe, Proofs in Being: Notwithstanding, it is enriched with near a Hundred Manuscripts, which no Body then (being written on the Side of the *Royalists*) would venture to put in Print; the Whole, however, for it is yet undispersed, is progressionally and uniformly Bound, in upwards of *Two Thousand Volumes*, of all Sizes. The *Catalogue*, which was taken by *Marmaduke Foster*, the *Auctioneer*, consists of *Twelve Volumes* in *Folio*,† wherein every Piece has such a punctual Register and Reference, that the smallest, even of a single Leaf, may be readily repaired to thereby. They were collected, no doubt, with great Assiduity and Expence, and not preserved, in those troublesome Times, without great Danger and Difficulty;

* *Memoirs for the Curious*, 4to, 1708. Vol. 2. p. 176.

† Id., Ibid.

the Books being often shifted from Place to Place, out of the Army's Reach. And so scarce were many of these Tracts, even at their first Publication, that King *Charles* the First is reported to have given ten Pounds for only reading one of them over, which he could no where else procure, at the Owner's House, in St. *Paul's* Church-Yard.* And yet this *Collection*, will, perhaps, not now produce the Tenth, and, some think, not the Twentieth Part of the *Four Thousand Pounds* which he is said to have refused for it. Whatever is the Reason, that they may seem to be thus depreciated, I presume not to distinguish, perceiving so many Reasons offering themselves to our choice for the same: As, Whether it lies not in the *Way* of the present Possessor, to make the best Use or Advantage of them: Whether abundance of extraneous Volumes, or more extended Treatises, published in that *Interstice*, upon Subjects foreign to a Collection of *Occasional* Pamphlets, Historical and Political, interfere not to make up the Number: Particularly, Whether it is not surcharged with the canting Divinity of *those* Times, which may be thought too crude, lean, and dull for the Edification of *these*: But more particularly, Whether those who would be Purchasers, having, doubtless, some Knowledge of Pamphlets, the Use which has been, and what remains to be made by Historical Writers, of them, do not apprehend, that so many copious Collectors, general and special, who were contemporary with that important Period, have already sufficiently gleaned, and displayed whatever is Material among these more compendious Assistances. For so it is evident, that Mr. *Rushworth*, the most voluminous of them all, did, most plentifully, supply himself from these Fountains, how abundantly soever he represents the Facts therein corrupted with Fiction: How fondly soever he seems to magnify hi own Sagacity, in the distinguishment of on from the other; and how suspiciously sc ever he discountenances all farther Exami nation into them, than that wherewith h has been pleased to present us; where h expresses himself thus slightingly of thei very Authorities, which have yet so liber ally contributed to such of the massy *Tome* passing under his Name, whereof he was th real Compiler. "*Posterity* (says he) shoul know, that some durst write the Truth whilst other Men's Fancies were more bus than their Hands; forging Relations; build ing, and battering Castles in the Air; pub lishing Speeches, as spoken in Parliamen which were never spoken there; printin Declarations, which were never passec relating Battels, which were never fough and Victories, which were never obtaine dispersing Letters, which were never w by their Authors; together with many su Contrivances, to abet a Party or Intere —*Pudet hæc opprobria.* Such Practic and the Experience I had thereof, and Impossibility for any Man, in After-Ag to ground a True History, by relying the printed *Pamphlets* of our Days, wh passed the *Press*, while it was without C troul, obliged me to all the Pains a Charge I have been at, for many Ye together, to make a great *Collection*; an whilst Things were fresh in Memory, separate *Truth* from *Falshood*; Thin *real*, from Things *fictitious*, or *imaginary* whereof I shall not at all repent, if I ma but prove an ordinary Instrument to unde ceive those who come after us."*

Otherwise, excepting those more partia and precipitous Products of this Kin wherewith that Age was so much gluttec there never was a greater Esteem, or a be ter Market; never so many eager Searche after, or extravagant Purchasers of scar Pamphlets, than in these present Times,

* *Memoirs for the Curious*, 4to, 1708. Vol. 2. p. 176.

* *Histor. Coll. Voll.* 1. *in Pref.*

might be made evident, either from the Sales of them in general; as that of *Tom Britton*, the celebrated *Small-coal-Man* of *Clarkenwell*, who, besides his *Chymical* and *Musical Collections*, had one of *Choice Pamphlets*, which, as I have heard, he sold to the late Lord *Somers*, for upwards of Five Hundred Pounds. And, more especially, that of Mr. *Anthony Collins*, the last Year, whose Library, consisting chiefly of *Pamphlets*, and those mostly *Controversial*, mostly *Modern*, yet is reported to have been sold, both Parts of it, for above *Eighteen Hundred Pounds:* Incouragement sufficient to make the Catalogues of other like *Auctions* as expressive, and distinct as these are. Or, whether we descend into Particulars, and consider the exorbitant Value set upon, and Profits which have been made out of some single Pieces: As the *Topographical* Pamphlets of *John Norden*, the *Surveyor;* which, before they were reprinted often sold for *Forty Shillings* apiece. And some of *Bale*'s Tracts; as that of *Anne Askew:* More especially, the *Examination* of Sir *John Oldcastle*, which I have known to sell for *Three Guineas*, though gleaned by *Fox* into his *Book of Martyrs*. The *Expedition* of the Duke of *Somerset* into *Scotland*, also, has been sold for *Four Guineas*, though totally inserted in *Hollinshed*. These, and some other personal Narratives, I could Name, are as notorious as the Advancement of *Jordano Bruno's* little Book, called, *Spaccio della Bestia Trionfante*, to near *Thirty Pounds*, at the *Auction* of Mr. *Bernard's* Books, Serjeant-Surgeon to her late Majesty: Or of the uncastrated *Holinshead*, to near *Forty-five Pounds*, some Years after. Though, when the former came to be known in *English*, it would sometimes pass off for so many *Pence;* and the Deficiencies of the Latter, to be supplied out of Auditor *Jett*'s Library, it would not always rise to so many *Shillings*, that is to say, above its ordinary Estimation. Plainly demonstrating, *that* unreasonable Value arose not from any rich Mines of Knowledge, which the scarce Part would communicate, from nothing intrinsically Curious, or Instructive in it; nor even any material Use to be made of it; but merely from the empty Property of its Singularity, and being, as the contending Purchasers fondly apprehended, no where else recoverable.

Several other Tracts, besides those before specified, I could mention, which the Retailers of them have prized at their Weight in Gold, and for which, more Pounds have been exacted, than, probably, they ever yielded Pence, at their first Publication. But I refrain being too Particular, lest I should, too inadvertently, give Handles for Extortion on one Side, or too distinctly expose this Dotage of Curiosity on the other; nevertheless, I may hereupon seasonably observe, and the rather, because I have had Your LORDSHIP's Noble Concurrence, that this *Caco-zealous* Curiosity it is, which has, of late, been deemed so obstructive to the Advancement of Knowledge, in a Set of reputed *Literati*, who make no more Use of the Books they are beset with in their Studies, than *Eunuchs*, of the Beauties which inviron them in the *Seraglio;* yet can never rest till they have gathered themselves *Libraries* to doze in; like Children, who will not be quiet without *Lights* to *sleep* by. But those, who are thus diseased, would do well to consider, while they monopolize such Collections as would extensively benefit the Republic of Letters, and bury them in the narrow Circuit of their own private, and unconsequential Possession, only because they have *great* Fortunes which will impower them to do it, how detrimental they may be to industrious and ingenious Scholars, or *small* ones, who really want them for public and important Uses; while the mercenary Salesmen, making no Distinction, but

a general Rule of Valuation, from the Particular Payments of one prodigal Purchaser, is incouraged to part with nothing to any Body else, at the intrinsic, or moderate Value: Whereas, if there were no extravagant *Buyers* of Books, there would be no extortionate *Sellers* of them. And if due Use were allowed to be made of all that are useful, there would be no such shameful Scarcity among them. Such Collectors, would, therefore, do well, I say again, to consider, that *Curmudgeons* among *Books*, are as discoverable as those among *Bags*; and that they may lose more Honour and Credit, than gain Wisdom or Happiness, by the fruitless Amassment and Imprisonment of *either*.

The extraordinary Price of Pamphlets aforesaid, would naturally excite our more deliberate Enquiry into what has been most extraordinary in the Contents of them; but so multifarious are the Subjects they comprehend, that it cannot be expected I should even enumerate the same, in the narrow Limits of this *Epistolary Address*. What do most attract the Attention of Mankind, are those dreaded Scourges of Male-Administration, commonly, tho' perhaps, sometimes too indiscriminately, bearing the contumelious Denomination of *Libels*. It matters little whether it appears to me Reasonable, or not, that such Writings, as duly expose Villany, should themselves be held vile; or that some Persons, who have been unjustly Injurious, by any other Means, may not be justly injured by this: But it is obvious to all, who know the Disproportion of Riches and Power in the World, that there are Crimes not to be blasted, and Criminals not to be branded by any other Means. And, since the Lashes of *Reason*, will reach where those of *Justice* cannot; since *Truth* will project *Defamation* from the Actions of oppressive Rulers, as uncontrouledly as the *Sun* does *Shadows* from *opacous Bodies*, the Redress of the Effect is to be sought for in the Cause: And we should apply the *Salve* to the *Minds* which received the Provocation, not *Emperic*-like, seek to stanch them, by *binding up* the *Weapons* which returned it. Nay, we read that the Emperor *Charles* V. King *Francis* I. of *France*, and even *Solyman*, the Great *Turk*, with *Barbarossa*, the Pyrate, and several other Potentates, all condescended to become Tributaries to the *Satyric Muse* of *Pietro Aretino*; whom, notwithstanding it is not very probable, they had any Way personally exasperated.* Some, also, in our own Story, might be named, who have taken the like Methods to assuage the Effects of their discreditable Conduct: Among whom are not wanting those, who, having penuriously made their *Plaster* too scanty for the *Sore*, have rather multiplied, than substracted from their own Disgrace, and industriously exposed their Folly, by the imperfect Concealment of their Vice. These had not the effectual Tenderness for their own Reputation, it seems, even of the *Turk* and *Barbarian*; not that exquisite Apprehension of this durable Discipline, which may *visit the Sins of the Fathers upon their Children, unto the third and fourth Generation*; as, not the *Love*, so neither the *Fear* of Men of Letters, which is noted in one of the wisest *Roman* Emperors, by the Historian of his Life;† and by one of our own Authors, in these Words:

> *He feared less a Hundred Lances, than*
> *Th' impetuous Charges of a single Pen.*‡

Well knowing, that,

> *Parva necat morsu spatiosum vipera Taurum.*

I shall leave it for others to discuss, whether this Sort of Writing is more inclinable to flourish, and take deeper Root,

* *Naudæana & Patiniana*, 8vo, *à Paris*, 1701. *in Patin*. p. 66.

† *Lampridius in Alexandro Severo*, c. 3

‡ *Alleyn's Hist. of* Hen. 7. p. 85.

by the Ventilations of Resentment, or wither, and dye away in the Shades of Disregard.* But this we may observe, that some Charges are of such a convincing, such a clinging Nature, that they are found not only to strike all Apology, or Contradiction dumb, but to stick longer upon the Names of the Accused, than the Flesh upon their Bones. Thus, *Philip* IId's wicked Employment, treacherous Desertion, and barbarous Persecution of his Secretary *Antonio Perez*, upbraids him, out of that Author's *Librillo*, thro' all *Europe*, to this Day.† *Mary*, Queen of *Scots*, has not yet got clear of *Buchanan's Detection*.‡ *Robert*, Earl of *Leicester*, cannot shake off Father *Parsons's Green-coat*.§ *George*, Duke of *Buckingham*, will not speedily out-strip Dr. *Eglisham's Fore-runner of Revenge*.‖ Nor was *Oliver Cromwell* far from *Killing* himself, at the Pamphlet which argued *it* to be *no Murder*,¶ lest it should persuade others to think so, and he perish by ignobler Hands than his own.

In this Manner did some take the Liberty of calling these Personages to Account for their Misdeeds, even while they were living. And, with regard to that most memorable Usurper, last mentioned, thus was a celebrated Writer of ours for immortalizing his Name after his Death. "When we fix any Infamy on deceased Persons, it should not be done out of any Hatred to the Dead, but out of Love and Charity to the Living; that the Curses, which only remain in Mens Thoughts, and dare not come forth against *Tyrants* (because they are Tyrants) while they are so, may, at last, be for ever *settled*, and *engraven* upon their *Memory*, to deter all others from the like Wickedness; which, else, in the Time of their foolish Prosperity, the Flattery of their own Hearts, and of other Mens Tongues, would not suffer them to perceive.——— The *Mischief* of Tyranny is too great, even in the shortest Time that it can continue: It is endless, and insupportable, if the *Example* be to Reign too.——— If it were possible, to cut *Tyrants* out of all *History*, and to extinguish their very Names, I am of Opinion, that it ought to be done; but, since they have left behind them, too *deep Wounds* to be ever closed up without a *Scar*, at least, let us set such a *Mark upon their Memory*, that Men of the same Wicked Inclinations, may be no less affrighted with their *lasting* Ignominy, than inticed by their *momentary* Glories."* How little soever these Sentiments may be thought to need any Corroboration, I flatter myself the following Reply of our late excellent Queen *Mary*, ought not here to be forgotten. When some of her Courtiers would have incensed her against Monsieur *Jurieu*, who, in his Answer to Father *Maimburg*, that he might the better justify the *Reformation* in *Scotland*, made a very black Representation of their Queen *Mary*: *Is it not a Shame*, said one of the Company, *that this Man, without any Consideration for your Royal Person, should dare to throw such infamous Calumnies upon a Queen from whom your Royal Highness is descended?* *Not at all*, replied this ingenuous Princess, *for, is it not enough that, by fulsom Praises, Kings be lulled asleep*

* *Vi.* Drummond's *Apol. Let. to a Nobleman, in* Hist. Scotl. 8*vo.* 1682. p. 268.

† *See the fatal Effects of Arb. Power, and dangerous Condition of Court-Favourites, being a Translation of* Perez *his own Relation*, 8vo, 1715. *Also, Dr.* Mich. Geddes's *Tracts; The* Spanish *Historians*, &c.

‡ 12o. 1572, *&c.*

§ Leicester's *Com. Wealth, in* French; *also in* English, *re-printed in* 4*to*, *&* 12*o*, 1641. *& in* 8*vo*, 1706.

‖ *In* Latin 4*to*, 1625. *and* English, *about the same Time; re-printed*, 1642.

¶ *Killing no Murder, by* Will. Allen (alias *Col.* Titus) 4*to*, 1657, *&c.*

* Cowley's *Visions concern. his late pretended Highness*, Cromwell *the Wicked*, &c. 12o, 1661. p. 20, 21. *Re-printed in his Works.*

Glosses and Scholia.

I.

THE LOTUS AND THE SUN.

One of the most brilliant imaginings of Grecian polytheism, so finely imitated by the Latin poets, was that which represents the Sun (Φοῖβος Ἀπόλλων) extinguishing his fires every evening in the vast Ocean, father of all springs and rivers; and then, in the morning, appearing upon a radiant chariot, from the humid depths of his bed, to distribute light over the world—

. . . . . "lux immensi publica mundi;"

"while," continues Ovid, "the swift coursers of the Sun, Pyroëis, Eous, Æthon, and the fourth Phlegon, fill the air with their flaming neighing, and reject with their hoofs all bounds:"

"Interea volucres Pyroëis, et Eous et Æthon,
Solis equi, quartusque Phlegon, hinnitibus auras
Flammiferis implent, pedibusque repagula pulsant."*

The ancient Egyptians, who had a horror of the sea, allegorized the brightness and the setting of the Sun by a no less charming image:

"The lotus," says Pliny, after having described the tree of this name which grows in the environs of Carthage, in the quicksands of Africa, "is also a plant which has its origin in Egypt, and belongs to the water-plants.† Tradition tells wonderful things of it. The leaves bend and close at the setting of the Sun, and open when he appears upon the horizon, until, having arrived at maturity, the flower, which is white, falls." ("Est autem eodem nomine et herba, et in Ægypto caulis in palustrium genere. . . . . mirum est quod præter hæc traditur: Sole occidente papavera ea comprimi et integi foliis: ad ortum autem aperiri, donec maturescant, flosque, qui est candidus decidat.")*

The Egyptians, who were attentive and religious observers of all the phenomena peculiar to their country, thought they could not do better, in remarking the singular habits of this plant, whose leaves float with such mysterious grace upon the surface of the ponds and brooks, than to symbolize by the changes of its flower the periodic departure and return of the Sun. The Christian Gnostics adopted, later, the heliac emblem of the Egyptians, in extending it also to some other divinities, who, by their attributes, might serve equally to characterize the Sun. Montfauçon has preserved for us the picture of an *abraxas*, in which Harpocrates, the god of Silence, is seen in profile, sitting upon the lotus-flower, holding a finger of his right hand upon his mouth, and having in his left hand a whip. The stem of the lotus rests upon the back of a lion. Behind Harpocrates, upon the right, is a crescent. The head of the lion is surmounted with a star, and under his stomach is a sort of trident fixed upon a small cross.†

II.

THE BASKET OF MINERVA.

The women who, in our day, pass some leisure hours at the fireside or in the open air in embroidering, and who, instead of throwing their skeins of worsted into the drawer of a work-table, arrange them according to shades of color in one of those little fancy baskets of straw, with many compartments, are probably ignorant that this pretty and useful article—somewhat different, it is true, in form and color—was in

* Metamorph., lib. ii. 35, et 153-155.

† The pond-lily, so common in North America, belongs to the same family, and very nearly resembles the lotus.

* Hist. Nat., lib. xiii. 17.

† L'Antiquité devoilée, lib. ii. 2d part, plate cxlix. fig. 9.

antiquity called the *basket of Minerva*: κάλαθος by the Greeks, a term which was also applied to the capital of a column, and to a vase in which water and wine were placed to cool; *qualus* or *qualum* among the Latins, who, borrowing the name from the Greeks, made of it *calathus*, a basket or hamper used in the vintage, and also the basket in which cheese is drained.

Facciolati, in his *Lexicon*, tells us that "the *calathus*, made of willow, or more generally of any flexible twigs, was round in form, narrow at the bottom, widening by degrees, and ending in a larger opening, like the *fleur-de-lis*, which Pliny," he adds, "compares to the *calathus*."

Such, in fact, is the description which Pliny gives of the *fleur-de-lis*, "whose leaves," he says, "narrow at their commencement, and, striated on the outside, enlarge little by little, in the form of a cup, which bends over upon itself"—

"*effigie Calathi resupinis.*"*

The text, as we see, has *calathus*; but, as the word signifies at once *cup* and *basket* or *hamper*, we cannot affirm that Pliny meant by this comparison to designate the *basket of Minerva*.

However that may be, the shape of the κάλαθος was evidently taken from that of the *fleur-de-lis*, or from the leaves of the *acanthus*, which make the capital of the Corinthian column.

The *basket of Minerva* was made of twigs, and perhaps also of straw; at least we know of no passage of the classics which authorizes us to think the opposite. It was in such that the daughters and daughters-in-law of old Priam, and the matrons of Greece and Rome, following the example of the wise goddess, placed their spools, needles, canvas, and worsted.

"Never had Camilla, of the Volscian nation, accustomed her womanly hands to the use of the distaff, or the basket of Minerva"—

"Non illa colo, calathisve Minervæ
Femineas assueta manus"—

"but she was hardened to the fatigues of war, and her rapid feet defied the winds in fleetness."*

"Ah, Neobule," cries, in Horace, a young girl of this name, complaining to herself of her troubles, in long and short Ionic verses, "the winged child of Venus takes the spindle from your fingers; the brightness of the image of Hebrus of Liparæus has disgusted you with the laborious duties of Minerva"—

. . . . "tibi qualum Cytheræ
Puer ales, tibi telas, operosæque Minervæ
Studium aufert, Neobule, Liparæi nitor Hebri."†

The writer who, in the *Encyclopædia* of Diderot, has given a few lines—too few, it seems—to the *panier de Minerve*, concludes with this ungracious Laconism: "There is no lack of Neobules." And yet are there not many who, from being preoccupied with some Hebrus, are thus stimulated to "the laborious tasks of Minerva?" The enchanting image hovers over the embroiderers, without causing a single false stitch in the work commenced and pursued under such happy auspices. And is it not to her that we owe so often that exquisite taste in detail, and that delicate and marvellous finish, which characterize a task performed, we may say, *con amore?*

III.

THE ADAGES OF ERASMUS.

The celebrity of Erasmus reposes principally upon his *Praise of Folly*. This satire is still consulted or quoted, but only

* Lib. xxi. 5.

* Æneid, book vii. 803–807.
† Horat., book iii. car. xii.

Be thine fresh honours from the tuneful tongue,
By Isis' streams which mourning Zion sung!
But devious oft' from ev'ry classic Muse,
The keen Collector meaner paths will choose:
And first the Margin's breadth his soul employs,
Pure, snowy, broad, the type of nobler joys.
In vain might HOMER roll the tide of song,
Or HORACE smile, or TULLY charm the throng;
If croft by Pallas' ire, the trenchant blade
Or too oblique, or near, the edge invade,
The Bibliomane exclaims, with haggard eye,
"No Margin!" turns in haste, and scorns to buy.
He turns where PYBUS rears his Atlas-head,
Or MADOC's mass conceals its veins of lead.
The glossy lines in polish'd order stand,
While the vast margin spreads on either hand,
Like Russian wastes, that edge the frozen deep,
Chill with pale glare, and lull to mortal sleep.*
Or English books, neglected and forgot,
Excite his wish in many a dusty lot:
Whatever trash *Midwinter* gave to day,
Or *Harper's* rhiming sons, in paper grey.
At ev'ry auction, bent on fresh supplies,
He cons his Catalogue with anxious eyes:
Where'er the slim Italics mark the page,
Curious and rare his ardent mind engage.
Unlike the Swans, in Tuscan Song display'd,
He hovers eager o'er Oblivion's Shade,
To snatch obscurest names from endless night,
And give COKAIN or FLETCHER† back to light.
In red morocco dreft he loves to boast
The bloody murder, or the yelling ghost;
Or dismal ballads, sung to crouds of old,
Now cheaply bought for thrice their weight in gold,
Yet to th' unhonour'd dead be Satire just;
Some flow'rs‡ "smell sweet, and blossom in their dust."

'Tis thus ev'n SHIRLEY boasts a golden line,
And LOVELACE strikes, by fits, a note divine.
Th' unequal gleams like midnight-lightnings play,
And deepen'd gloom succeeds, in place of day.
But human bliss still meets some envious storm;
He droops to view his PAYNTER's mangled form:
Presumptuous grief, while pensive Taste repines
O'er the frail relics of her Attic Shrines!
O for that power, for which magicians vye,
To look through earth, and secret hoards descry!
I'd spurn such gems as Marinel* beheld,
And all the wealth Aladdin's cavern held,
Might I divine in what mysterious gloom
The rolls of sacred bards have found their tomb:
Beneath what mould'ring tower, or waste champain,
Is hid MENANDER, sweetest of the train;
Where rests ANTIMACHUS' forgotten lyre,
Where gentle SAPPHO's still seductive fire;
Or he,† whom chief the laughing Muses own,
Yet skill'd with softest accents to bemoan
Sweet Philomel,‡ in strains so like her own.§
The menial train has prov'd the Scourge of wit,
Ev'n OMBA burnt less Science than the spit.
Earthquakes and wars remit their deadly rage,
But ev'ry feast demands some fated page.
Ye Towers of Julius,‖ ye alone remain
Of all the piles that saw our nation's stain,
When HARRY's sway oppreft the groaning realm,
And Lust and Rapine seiz'd the wav'ring helm.
Then ruffian-hands defaced the sacred fanes,
Their saintly statues, and their storied panes;
Then from the chest, with ancient art emboft,
The Penman's pious scrolls were rudely tost;
Then richest manuscripts, profusely spread,
The brawny Churl's devouring Oven fed:
And thence Collectors date the heavenly ire,
That wrapt Augusta's domes in sheets of fire.¶
Taste, tho' misled, may yet some purpose gain,
But Fashion guides a ** book-compelling train.
Once, far apart from Learning's moping crew,
The travell'd beau display'd his red-heel'd shoe,

* It may be said that Quintilian recommends margins; but it is with a view to their being occasionally occupied: Debet vacare etiam locus, in quo notentur quæ scribentibus solent extra ordinem, id est ex aliis quam qui sunt in manibus loci, occurrere. Irrumpunt enim optimi nonnunquam Sensus, quos neque inserere oportet, neque differre tutum est.—(*Instit.*, lib. x. c. 3.) He was therefore no *Margin-man*, in the modern Sense.

† *Fletcher*. A translator of Martial. A very bad Poet, but *exceedingly scarce*.

‡ Only the actions of the just
Smell sweet, and blossom in the dust.
SHIRLEY.

Perhaps Shirley had in view this passage of Persius:

Nunc non é tumulo, fortunataque favilla
Nascentur Violæ?—*Sat.* 1. l. 37.

* Faërie Queene.

† Aristophanes.

‡ See his exquisite hymn to the Nightingale, in his Ορνιθες.

§ Brunck supposes these charming verses to have been intended, as a parody on a passage in the *Helena* of Euripides.

‖ Gray.

¶ The fire of London.

** Cloud-compelling Jove.
Pope's Iliad.

Till Oxford rose, and told of rhiming Peers,
Repeating *noble* words to polish'd ears;*
Taught the gay croud to prize a flutt'ring name,
In trifling toil'd, nor "blush'd to find it fame."
The letter'd fop now takes a larger scope,
With classic furniture, design'd by Hope.
Now warm'd by Oxford, and by Granger school'd,
In Paper books, superbly gilt and tool'd,
He pastes, from injured volumes snipt away,
His *English Heads*, in chronicled array.
Torn from their destin'd page, (unworthy meed
Of knightly counsel, and heroic deed)
Not Faithorne's stroke, nor Field's own types can save
†The gallant Veres, and one-eyed Ogle brave.
Indignant readers seek the image fled,
And curse the busy fool, who *wants a head*.
Proudly he shews, with many a smile elate,
The scrambling subjects of the *private plate*;
While Time their actions and their names bereaves,
They grin for ever in the guarded leaves.
Like Poets, born, in vain Collectors strive
To cross their Fate, and learn the art to thrive.
Like Cacus, bent to tame their struggling will,
The tyrant-passion drags them backward still:
Ev'n I, debarr'd of ease, and studious hours,
Confess, mid' anxious toil, its lurking pow'rs.
How pure the joy, when first my hands unfold
The small, rare volume, black with tarnish'd gold!
The Eye skims restless, like the roving bee,
O'er flowers of wit, or song, or repartee,
While sweet as Springs, new-bubbling from the stone,
Glides through the breast some pleasing theme unknown.
Now dipt in ‡Rossi's terse and classic style,
His harmless tales awake a transient smile.
Now Bouchet's motley stores my thoughts arrest,
With wond'rous reading, and with learned jest.
Bouchet§ whose tomes a grateful line demand,
The valued gift of Stanley's lib'ral hand.

* ———— gaudent prænomine molles
Auriculæ. Juvenal.

† *The gallant Veres, and one-eyed Ogle.* Three fine heads, for the sake of which, the beautiful and interesting Commentaries of Sir Francis Vere have been mutilated by Collectors of English portraits.

‡ Generally known by the name of Janus Nicius Erythræus. The allusion is to his Pinacotheca.

§ Les Serées de Guillaume Bouchet, a book of uncommon rarity. I possess a handsome copy, by the kindness of Colonel Stanley.

Now sadly pleased, through faded Rome I stray,
And mix regrets with gentle Du Bellay;*
Or turn, with keen delight, the curious page,
Where hardy †Pasquin braves the Pontiff's rage.
As in the fragrant garden blooms the rose,
So my ‡rich manuscript in crimson glows.
"Sweet," cries the Sage,§ "to view the infant-dress,
"The first rude efforts of the dawning press!"
But sweeter far to me these bright designs,
Ere Caxton's blocks impress their clumsy lines.
"But oh! my Muse,"‖ what madness would engage
To sing the miniatures, and vellum-page?
Steal from some happy bard a spark of fire,
Whose never-check'd descriptions never tire!

"Pictures a score this curious work adorn,
"Of men esteem'd in learning's early morn.
"On vellum stands inscrib'd each sage's name,
"Their portraits rich with gold and minium flame;
"Some walk in gardens trim, or books peruse,
"Or white-rob'd bards address a Gothic muse,
"No brisk, deep-bosom'd, Attic maiden she,
"But starch and prim, and scarcely fair to see.
"Square beards, and long-ear'd caps, and furs abound,
"And decent robes depending sweep the ground;
"Nay, strange extreme of fashion's sov'reign rule,
"Some hold what belles have term'd a *Ridicule*.
"(The lovely triflers think not, as they trip,
"Their bag was fashion'd from the Cynic's scrip.)
"Then happy seats appear in beauteous dyes,
"The softest verdure, and the clearest skies;
"Stately and fair the porch and airy hall,
"And costly tapestry clothes the naked wall.

* *Les Regrets*, by Joachim du Bellay, contain a most amusing and instructive Account of Rome, in the 16th Century.

† Pasquillorum Tomi duo.

‡ Les dicts Moraux des Philosophes, an illuminated manuscript; dated 1473. See Dibdin's Typographical Antiquities, for an account of this work.

§ Res sane delectationis plena est, jucundo hoc aspectu pascere oculos, et prima illa aureæ artis contemplari experimenta. Ipsa typorum ruditas, ipsa illa atra crassaque literarum facies, belle tangit sensus, nobisque vivis veluti celeribus gradus illes delineat, per quos paulatim a teneris unguiculis, et ipsis crepundiis in masculam illam, quæ nunc floret, ætatem ars excusoria crevit.

Schelhorn, Amœnitates Literariæ. T. i. p. 5.

‖ Addison.

mystery. Splendidly bound by Bauzonnet. $950

No. 788. *Chroniques de Saint-Denis*, Paris, Guill. Eustace, 1514. $259

No. 793. *Chroniques de Loys de Valoys*, Lyon, about 1488. Bauzonnet. $309

No. 196. *Roy Modus*. First edition. Chambéry, Ant. Myret, 1486; withdrawn from sale at $800

The next noticeable sale is that of the collection of M. Double, which took place this spring, at Paris. If we make two hundred dollars our limit in quoting from this sale, we will be forced to reprint almost the entire catalogue; we shall, therefore, limit ourselves to five hundred dollars:

No. 72. *Roman de la Rose*, Lyon, Guill. Le Roy, about 1485; the first edition, splendidly bound by Trautz-Bauzonnet. $590

No. 108. *Saint Gelais*, Lyon, P. de Thonnes, 1547; a fine copy, the only one known. $501

No. 182. *L'Hystoire de Saincl Greaal*, Paris, 1516; 2 tomes in 1 vol. folio; Bauzonnet. $1,000

No. 184. *Lancelot du Lac*, Vérard; 3 vols. folio; Duru. $780

No. 185. *Valentin et Orson*, Lyon, Martin Havard, 1505, folio; Trautz-Bauzonnet. $620

No. 186. *Olivier de Castille*, Geneva, about 1490; Trautz-Bauzonnet. $870

No. 189. *Melusine, de Jean d'Arras*, Paris, *Maistre Thomas du Guarnier pour Jehan Petit*, about 1500, folio; Trautz-Bauzonnet. $700

No. 190. *Percival Le Galloys, Chevalier de la Table Ronde*, Paris, 1530. $890

No. 212. *Cent Nouvelles Nouvelles*, Vérard, 1486, folio; Bauzonnet. $1,600

No. 250. *Chroniques de France*, Paris, Vérard, 1493; 3 vols. folio, Duru. Talleyrand's copy. $860

No. 254. *Chronique de Froissard*, Vérard. $900

No. 278. *L'Antiquité expliquée, et les Monuments de la Monarchie*, by Montfaucon; 20 vols. folio, Niedrée. $600

No. 300. *Breviarium Romanum*, Jenson, 1478, on vellum; binding in compartments, of the sixteenth century. $1,044

No. 319. *Contes de Lafontaine*, a unique copy, with various sets of original designs, among which were those for the edition of the Fermiers Généraux. $704

No. 321. The original designs by Cochin, eighty-two of which are unpublished. $782

No. 326. *Voltaire*, the edition of Kehl, 70 vols. 8vo, with the original designs by Moreau; the copy intended by Beaumarchais for Catherine of Russia. $1,805

No. 327. *Coustumier du Poitou*, Poitiers, Marneh, 1516. From the library of Francis I. $500

No. 330. *Saint Basil*, in Greek, from the collection of Henry II. and Diana of Poitiers; splendid specimen of binding in the sixteenth century. $630

No. 331. *Saint Epiphanius*, from the same collection. $545

Nos. 389, 390, 391. Three manuscript volumes of *Chansons et Motets*, from the same collection, $1,050, $920, and $795. In the last sale of M. Libri, these three volumes were sold together for $107.60.

No. 338. *Jodelle*, 4to, large paper, richly bound with the arms of Marguerite de Valois. $665

There were five Groliers in this collection.

No. 344. *Heliodorus*. $701

No. 345. *Virgil*, Aldus; Renouard's copy. $570

No. 346. *Sannazarius.* $410

No. 347. *Machiavel*, Aldus. $730

No. 348. *Juvenal and Persius*, Aldus. $360

No. 379. A set of the *Gospels*, from the ninth century, with miniatures, and a rich binding of silver gilt, with enamels and figures in relief. $970

No. 381. A book of *Hours*, executed for Lorenzo de Medicis the Magnificent. $720

No. 383. The same volume we have noticed in the Libri sale, under No. 88. $840

No. 386. A manuscript of *Homilies*, with a binding in gold-work, with enamels, of the tenth century. $520

No. 387. *Diverse Petits Ouvrages, en Prose et en Vers, pour la Bibliothèque de Versailles*, by Charles Perrault, a manuscript, which belonged to Louis XIV., and has his arms; with thirty unpublished designs by Seb. Leclerc. This volume was sold in La Bédoyère's sale for $317; in this sale it brought $620.

No. 392. *Petrarca*, a manuscript executed for the Medicis, with miniatures by Attavante. $500

The whole sale produced $54,588. It may be interesting to state that M. Double is son-in-law of M. Libri.

A BRIEF NOTICE

OF

MR. THOMAS TAYLOR,

The celebrated Platonist,

WITH A COMPLETE LIST OF HIS PUBLISHED WORKS.

THIS extraordinary man—distinguished for whatever can adorn the scholar, the gentleman, and the philosopher—was born in London, on the 15th of May, 1758 [and died November 1, 1835]. At a very early age he was sent to St. Paul's school, and, after remaining there about three years, he was placed under the care of a relation, who held a situation in the dockyard at Sheerness, where he resided several years, and assiduously applied himself to the study of mathematics. He subsequently became the pupil of the Rev. Mr. ———, a dissenting minister, possessing considerable classical acquirements, with an intention of completing his studies at Aberdeen; but a premature marriage and pecuniary difficulties compelled him to relinquish his plan, and obliged him to accept a situation in an eminent banking-house. While in this employment, he commenced his study of Aristotle and Plato; and every hour that could be snatched from the duties of his avocation, was zealously devoted to the acquirement of a thorough knowledge of the abstruse and recondite doctrines of these two great philosophic luminaries, as developed by Proclus, Simplicius, Olympiodorus, and the other Greek commentators. By the generous and laudable exertions of a few friends, he was enabled to quit his clerkship, and became a private teacher of languages and mathematics. He also filled, for many years, the office of assistant secretary to the Society for the Encouragement of Arts, Manufactures, and Commerce, in which situation he obtained the notice and patronage of the late Duke of Norfolk, and at whose expense Mr. Taylor's invaluable translation of Plato was printed. His latter years have been passed in philosophic retirement; and, although seventy years of age, he still [1831] proceeds, with unextinguishable vigor and ardor, in the eminently great and valuable career to which his life has been dedicated; and I trust that he will yet communicate to the world, for the benefit of the uncorrupted and judicious few, many volumes of true science and genuine philosophy. His unexampled efforts in the dissemination of the ancient philosophy, and

the singular felicity with which he has unfolded the recondite doctrines of Plato and Aristotle, entitle him to the grateful thanks of every admirer of the genius and wisdom of antiquity. The tribute of applause which has been so generally paid to his astonishing labors by the discerning *literati* in foreign countries, forms a striking and cheering contrast to the acrimonious scurrility and abusive malevolence with which he has been assailed by the ignorant, the envious, and the bigoted, among his own countrymen.

Mr. Taylor has nothing remarkable in his exterior. He is of the middle size, well proportioned, and firmly put together; his countenance is regular, open, and benevolent. There is a dignified simplicity and unaffected frankness of manner about him which are sure to win the affections of all who have the pleasure of seeing him. In his dress he is simple and unpretending; in his conduct irreproachable. Among friends, he is unreserved and sincere; a determined foe to falsehood; and always ready to make sacrifices, when the end to be obtained is worthy of a noble mind. I verily believe that no man had ever a more passionate love of virtue, a loftier aspiration after truth, or a more vehement zeal for its diffusion. His manners, as already hinted, are peculiarly soft and graceful, alike destitute of pride, haughtiness, or vanity, which, together with his venerable appearance, never fail to inspire both love and reverence. Being gifted with a very extraordinary memory, he is not only enabled to retain the immense stores of knowledge which, in the course of a long life, assiduously devoted to study, he has amassed, but to bring them into complete action at his will. Such is the comprehension and vigor of his mind, that it can embrace the most extensive and difficult subjects—such the clearness of his conception, that it enables him to contemplate a long and intricate series of argument with distinctness, and to express it with precision. An acute observer of men and manners, he possesses an inexhaustible fund of anecdote; so that the flow of his familiar chat, the cheerfulness of his disposition, and his easy communicativeness, are as attractive as his mental faculties are commanding. Very rarely has an understanding of such strength and comprehension been found united with a heart so pure and ingenuous. "*Nihil unquam produxit verum natura, aut pudentius, aut prudentius, aut candidius, aut benevolius.*"—(Erasmus, *Epist.* 14, lib. 4, p. 286.) I have the honor to know him most intimately, and can truly say that his whole conduct is in perfect harmony with the principles of his sublime philosophy; that his every thought is in accordance with the whole tenor of his blameless life; and that his intentions are wholly unsullied by views of personal interest. I could adduce many splendid instances of his great disinterestedness and singularly amiable disposition; but "*on ne cherche point à prouver la lumière.*" His very profound and extensive mathematical acquirements, his fine poetical taste, and ready powers of harmonious versification, would have raised other men to distinction, but which in him are only the accompaniments of still higher gifts. I regret that my limits compel me to bring my few cursory remarks to an abrupt conclusion; but I do not think that I can more truly and concisely sum up the character of this great and good man than by applying to him what Shakespeare's Mark Antony says of Brutus:

> "His life is gentle; and the elements
> So mixed in him, that Nature may stand up
> And say to all the world, This is a man."

The following is, I believe, a complete list of Mr. Taylor's published works:

I. *The Hymns of Orpheus.* 12mo. 1787. *Second, considerably augmented.* 1824.

In the Introduction and Notes there is much important information respecting the

theology and mythology of the Greeks, derived from ancient sources, and which was here for the first time published in English. In the second edition, which is dedicated to the most learned and enlightened prince in Europe, Mr. Taylor thinks he has incontrovertibly proved that these Hymns were used in the Eleusinian mysteries. Mr. Taylor has performed the very difficult task of translating them in a manner that reflects the greatest credit on his abilities, taste, and judgment. His ear for metrical harmony is exceedingly good; and there is a rich yet varied melody in his versification, which often reminds me of the happiest efforts of Pope. If the reader refers to pages 24–26, of the masterly Introduction to the second edition, he will find a truly beautiful passage descriptive of the sublime and scientific theology promulgated by Orpheus, Pythagoras, and Plato; and which has been copied nearly *verbatim* by the author of *The Rev. C. Judkin's Oriental Mission*, but without giving the slightest hint of the source from whence he obtained it. I am sorry to add, that this is not the only instance I have met with of writers freely availing themselves, without acknowledgment, of the inestimable labors of my erudite and philosophic friend.

II. *Plotinus on the Beautiful.* 1787.

An excellent and spirited paraphrased translation of one of the most beautiful books of the profound Plotinus; and who, from the exalted nature of his genius, was called INTELLECT, by his learned contemporaries. This little work has never since been reprinted, and is now very scarce and highly valued.

III. *Proclus on Euclid.* 2 vols. 1792.

Nothing can be conceived more perfectly vigorous, and at the same time more elegant, than the whole of this inestimable commentary. I need scarcely add, that the conclusions are invariably obtained in strict accordance with the purest rules of ancient geometry. I beg to recommend this profound and deeply interesting commentary to the serious perusal of every lover of true science, as one of the most beautiful and ingenious pieces of mathematical research that antiquity has bestowed on us, and as being replete with all the information which the most persevering and inquiring student could demand. The luminous and powerful reasoning of the learned and philosophic translator on the True End of Geometry, cannot fail of affording the liberal and judicious reader much satisfaction and still more instruction. The printed Greek text of this invaluable work is extremely imperfect; but this deficiency is in a great degree supplied in the Latin version by Barocius, of which Mr. Taylor has avowedly availed himself in his translation.

IV. *The Phædrus of Plato.* 4to. 1792.

There is a considerable difference between the Introduction to this dialogue, and the second edition of it in Mr. Taylor's translation of the whole of Plato's works.

V. *Four Dialogues of Plato;* viz. *The Cratylus, Phædo, Parmenides, and Timæus.* 8vo. 1793.

There are also several things in the Introduction and Notes to these Dialogues, which are not to be found in the second edition of them.

VI. *Sallust on the Gods and the World.* 8vo. 1793.

After the treatise of Sallust, follow some excellent Pythagorean sentences of Demophilus, which are succeeded by five Hymns of Proclus, in the original Greek, with an English version by Mr. Taylor; and the fifth, which is addressed to Minerva, was first discovered by the translator among the

seventh book, which Mr. Taylor has added from his own knowledge of the subject, in order to supply the deficiency of another book, which was written by Proclus, but since lost, he appears to have collected all the information he could find relative to the further development of the theology of Plato. The original of Proclus's *Elements of Theology*, a translation of which is annexed to the above work, has been republished by the very learned Frid. Creuzer, professor of Greek at Heidelberg, who, in the additional Notes to his edition, continually quotes Mr. Taylor's version of these Elements, and adopts nearly all his numerous emendations of the text.

XVI. *Select Works of Plotinus.* 8vo. 1817.

The above-mentioned celebrated Professor Creuzer is at present engaged in republishing all the works of Plotinus; and in one of his letters he says that he frequently uses Mr. Taylor's translations, in which he has taught Plotinus to speak in English; and that his own annotations make frequent mention of his opinion of Mr. Taylor's lucubrations in a way which he thinks will not displease him. In a subsequent letter he says that scarcely a day passes in which he does not insert Mr. Taylor's name in his Annotations.

The Introduction contains the substance of Porphyry's *Life of Plotinus;* and annexed to the treatises of Plotinus are copious extracts from Synesius *On Providence*, to which are added forty pages of additional Notes by Mr. Taylor.

XVII. *Iamblichus's Life of Pythagoras.* 8vo. No date.

At the foot of the title-page is an engraved head of Iamblichus, the original of which is to be found at the end of an 18mo volume, published at Geneva, 1607, consisting of Latin translations of Iamblichus, *De Mysteriis*, Proclus on the *First Alcibiades*, etc., etc. What authority there may be for this engraving, I have no means of knowing; but, at all events, it is ornamental. I take this opportunity of informing my learned friend and the reader, that there is a fine bust of Pythagoras in the Vatican, and that a correct representation of it may be seen in tome vi., plate 26, *Statue del Museo Pio Clementino.*

XVIII. *Iamblichus on the Mysteries of the Egyptians, Chaldeans, and Assyrians.* 8vo. 1821.

In translating this work, Mr. Taylor has given in his Notes many emendations of the text; and, in his Introduction, says of Gale, the editor, that "for the most part, where philosophy is concerned, he shows himself to be an inaccurate, impertinent, and garrulous smatterer."

XIX. *The Commentaries of Proclus on the Timæus of Plato.* 2 vols. 4to. 1820.

In translating this work, which Fabricius justly calls *opus admirabile*, Mr. Taylor says that he has been obliged to make upwards of twelve hundred emendations of the text; and which, he adds, are not *conjectural*, but *necessary*, and will be acknowledged to be so by every one who is an adept in the philosophy of Plato. These Commentaries contain some exceedingly interesting information: such as that the Atlantic, beyond the Straits of Gibraltar, was marshy and full of breakers, in the time of Plato, owing to the subsidency of the Atlantic Island; that the fixed stars have periodic revolutions on their axes, unknown to the moderns; that every planet has multitude of satellites, etc., etc.

XX. *Political Pythagoric Fragments, and Ethical Fragments of Hierocles.* 8vo. 1822.

The translator most justly remarks, in his Introduction, that these *Fragments* "m

be considered by every one as highly valuable, if their antiquity only is regarded; but by the lover of genuine wisdom they will be deemed inestimable, as proceeding from the school of the father of philosophy."

XXI. *Select Works of Porphyry*, 8vo. 1823.

The contents of this volume are: *On Abstinence from Animal Food; On the Homeric Cave of the Nymphs; Auxiliaries to the Perception of Intelligible Natures;* and at the end, Mr. Taylor has given a development of the Wanderings of Ulysses, showing that Homer's narration is allegorical; and, in so doing, he has availed himself of the authority of the ancients.

XXII. *All the Fragments that remain of the Lost Writings of Proclus*. 8vo. 1825.

Among these *Fragments*, there are five very remarkable instances of persons who have returned to life after they had been for a considerable time buried; see page 109. The narration is derived from the MS. Commentary of Proclus of the tenth book of Plato's *Republic*.

XXIII. *Cupid and Psyche, from Apuleius*. 8vo. 1795.

XXIV. *The Metamorphosis, and Philosophical Works of Apuleius*. 8vo. 1822.

In addition to that most entertaining and instructive of romances, *The Golden Ass*, this volume also contains two admirable treatises of Apuleius: 1. *On the God of Socrates*; 2. *On the Philosophy of Plato* —to each of which the learned translator has given copious Notes, replete with the most interesting and valuable information. I beg to call the particular attention of the reader to Mr. Taylor's beautiful and satisfactory explanation of the tale of *Cupid and Psyche*, the most elegant and philosophical of fables. See page 88.

XXV. *A Dissertation on the Eleusinian and Bacchic Mysteries*. 8vo.

A second edition of this work is printed in Nos. 15 and 16 of *The Pamphleteer*. By the aid of this little volume, the philosophic reader will be enabled to form a more correct idea of the true end and design of those celebrated mysteries than he could possibly hope to derive from any other source. Mr. Taylor's interpretation is supported and corroborated by very copious extracts from rare and valuable Platonic manuscripts. Dr. Parr, in a note respecting this work (see his *Catalogue*, page 388), calls Mr. Taylor "the learned Mystic," and says that he has been most unjustly derided by Porson and his tribe.

XXVI. *Hederic's Greek Lexicon*. 4to. 1803.

In this edition many words are inserted not found in other modern Lexicons, and an explanation is given of some words agreeably to the Platonic philosophy.

XXVII. *The Elements of the True Arithmetic of Infinities*. 4to.

In this scientific dissertation, the mathematician will find that all the propositions in the *Arithmetic of Infinities*, invented by the celebrated Dr. Wallis, relative to the summation of Infinite Series, as also the principles of the doctrine of Fluxions, are demonstrated to be false.

XXVIII. *Miscellanies in Prose and Verse*. 12mo. 1805. *Second edition*, 1806.

The principal article in this collection is a beautiful Essay on the *Triumph of the Wise Man over Fortune*, according to the doctrine of the Stoics and Platonists.

XXIX. *A Dissertation on the Philosophy of Aristotle.* 4to. 1812.

Mr. Taylor's complete and accurate knowledge of the ancient philosophy is amply and unequivocally displayed in this truly admirable volume, in which the physical and metaphysical dogmas of Aristotle are luminously unfolded. I sincerely confess that this elaborate work has greatly increased my esteem for the Aristotelian philosophy, and at the same time confirmed me in the very high opinion I always entertained of the profound knowledge and eminent talents of its learned and excellent author.

XXX. *Theoretic Arithmetic.* 8vo. 1806.

In this exceedingly curious volume will be found all that has been written on this subject by Theo of Smyrna, Nicomachus, Iamblichus, and Boetius, with some remarkable particulars respecting perfect, amicable, and other numbers; as also a specimen of the manner in which the Pythagoreans philosophized about numbers, and a development of their mystical and theological Arithmetic.

XXXI. *The Elements of a New Arithmetical Notation.* 8vo. 1823.

Although I have not studied this profound treatise with that persevering and long-sustained attention which is absolutely necessary to justify a decided opinion, yet in the cursory examination I have bestowed on it I have seen quite sufficient to warrant my recommending it to my scientific readers as a work of considerable elegance, subtlety, and ingenuity.

Le Croix, the celebrated French mathematician, has been commissioned, by the Academy, to make a report on it.

XXXII. *Collectanea.* 8vo.

This volume of *Collections* was privately printed, for the purpose of distributing among the author's friends.

To Mr. Taylor we are also indi the most complete and valuable c of the *Chaldean Oracles* ever p the result of many years passed in and laborious research, in which he only added more than fifty oracl had not been noticed by any prece ssor, but has also accurately arrang conformably to their proper subject this he has done, not from conject from the authority of those ancient phers by whom these oracles are ci who had in their possession the enti of which fragments only at present In addition to these extensive and c works, Mr. Taylor has communicat curious and important articles to t *sical Journal* and other periodic cations. After surveying such extra labors, I cannot conclude more a ately than by quoting the words o to Manso:

"Ergo ego te Clius et magni nomine Pl Manse pater, jubeo longum salvere per

[J. J. Wi

See *Public Characters of* 1798, 1799. F tion, 8vo, vol. i. pp. 121, 143.

Public Characters of All Nations, etc., v 480–483. Lond., 1823. 12mo.

[Upcott and Shobert's] *Biographical Di the Living Authors of Great Britain land*, etc. Lond., 1816. 8vo, pp. 3

Knight's *Penny Cyclopædia*, Art. Taylo

Catalogue of the Singularly Curious Libr Late Thomas Taylor, Esq., the celebrated Sold by auction by Mr. Sotheby & S lington Street, Strand, on Tuesday, F 1836.

A Knowledge of Books.—A gre ar, who prided himself on his igno men and vast knowledge of books, ceived from a plain, unlettered n humiliating rebuke: "The Lord your learning, and then you will t the fool you are at present!"

Macaronic Poem.

VIRI HUMANI, SALSI ET FACETI,

GULIELMI SUTHERLANDI,

MULTARUM ARTIUM ET SCIENTIARUM DOCTORIS DOCTISSIMI,

DIPLOMA.*

Ubique gentium et terrarum,
From Sutherland to Pudanarum,
From those who have six months of day,
Ad Caput usquæ Bonæ Spei,
And farther yet, si forte tendat,
Ne ignorantiam quis prætendat,—
We Doctors of the Merry Meeting,
To all and sundry do send greeting,
Ut omnes habeant compertum,
Per hanc præsentem nostram chartam,
Gulielmum Sutherlandum Scotum,
At home per nomen Bogsie notum,
Who studied stoutly at our College,
And gave good specimens of knowledge,
In multis artibus versatum,
Nunc factum esse doctoratum.
Quoth Preses, Strictum post examen,
Nunc esto Doctor; we said, Amen.
So to you all hunc commendamus,
Ut juvenem quem nos amamus,
Qui multas habet qualitates,
To please all humours and ætates.
He vies, if sober, with Duns Scotus,
Sed multo magis si sit potus.
In disputando just as keen as
Calvin, John Knox, or Tom Aquinas.
In every question of theology,
Versatus multum in trickology;
Et in catalogis librorum
Frazer could never stand before him;
For he, by page and leaf, can quote
More books than Solomon ere wrote.
A lover of the Mathematicks
He is, but hates the hydrostatics,
Because he thinks it a cold study,
To deal in water clear or muddy.
Doctissimus est medicinæ,
Almost as Boerhaave or Bellini.
He thinks the diet of Cornaro,
In meat and drink too scrimp and narrow,
And that the rules of Leonard Lessius,
Are good for nothing but to stress us.
By solid arguments and keen
He has confuted Doctor Cheyne,
And clearly prov'd by demonstration,
That claret is a good collation,
Sanis et ægris, always better
Than coffee, tea, or milk and water;
That cheerful company, cum risu,
Cum vino forti, suavi visu,
Gustatu dulci, still has been
A cure for hyppo and the spleen;
That hen and capon, vervecina,
Beef, duck and pasties, cum ferinâ,
Are good stomachics, and the best
Of cordials, probatum est.
He knows the symptoms of the phthisis,
Et per salivam sees diseases,
And can discover in urinâ,
Quando sit opus medicina.
A good French nightcap still has been,
He says, a proper anodyne,
Better than laudanum or poppy,
Ut dormiamus like a toppy.
Affirmat lusum alearum,
Medicamentum esse clarum,
Or else a touch at three-hand ombre
When toil or care our spirits cumber,
Which graft wings on our hours of leisure,
And make them fly with ease and pleasure.
Aucupium et venationem,
Post longam nimis potationem,
He has discover'd to be good
Both for the stomach and the blood,
As frequent exercise and travel
Are good against the gout and gravel.
He clearly proves the cause of death
Is nothing but the want of breath,
And that indeed is a disaster,
When 'tis occasioned by a plaster
Of hemp and pitch, laid closely on
Somewhat above the collar bone.
Well does he know the proper doses
Which will prevent the fall of noses,
E'en keep them qui privantur illis,
Ægrè utuntur conspicillis.
To this, and ten times more, his skill
Extends when he could cure or kill.
Immensam cognitionem legum
Ne prorsus hic silentio tegam,
Cum sociis artis, grease his fist
Torquebat illas as you list.

* This Diploma was written by William Meston, A.M., who was Professor of Philosophy in the Marischal College, Aberdeen, about the beginning of the last century. It has been published in different editions of his poetical works, which are now, however, very rarely to be met with in the shops of the booksellers, and, to use their language, are at present out of print.

If laws for bribes are made, 'tis plain,
They may be bought and sold again;
Spectando aurum, now we find
That Madam Justice is stone blind,
So deaf and dull in both her ears,
The clink of gold she only hears;
Nought else but a loud party shout
Will make her start or look about.
His other talents to rehearse,
Brevissimè in prose or verse,
To tell how gracefully he dances,
And artfully contrives romances;
How well he arches, and shoots flying,
(Let no man think that we mean lying),
How well he fences, rides and sings,
And does ten thousand other things;
Allow a line, nay, but a comma,
To each, turgeret hoc diploma;
Quare; ut tandem concludamus,
Qui brevitatem approbamus,
(For brevity is always good,
Providing we be understood).
In rerum omnium naturis,
Non minus quam scientia juris
Et medicinæ, Doctoratum
Bogsæum novimus versatum;
Nor shall we here say more about him,
But you may dacker if you doubt him.
Addamus tamen hoc tantillum,
Duntaxat nostrum hoc sigillum,
Huic testimonio appensum,
Ad confirmandum ejus sensum,
Junctis chirographis cunctorum,
Blyth, honest, hearty sociorum.
Dabamus at a large punch-bowl,
Within our proper common school,
The twenty-sixth day of November,
Ten years, the date we may remember,
After the race of Sheriffmuir,
(Scotsmen will count from a black hour).
Ab omni probo nunc signetur,
Qui denegabit extrudetur.

FORMULA GRADUS DANDI.

Eadem nos auctoritate,
Reges memoriæ beatæ,
Pontifices et papæ læti,
Nam alii sunt à nobis spreti,
Quam quondam nobis indulserunt,
Quæ privilegia semper erunt,
Collegio nostro safe and sound,
As long's the earth and cups go round.
Te Bogsæum hic creamus,
Statuimus et proclamamus,
Artium Magistrum et Doctorem,
Si libet etiam Professorem;
Tibique damus potestatem
Potandi ad hilaritatem,
Ludendi porro et jocandi,
Et mœstos vino medicandi,
Ad risum etiam fabulandi;
In promissionis tuæ signum
Caput, honore tanto dignum
Hoc cyatho condecoramus,*
Ut tibi felix sit oramus;
Præterea in manum damus
Hunc calicem, ex quo potamus,
Spumantem generoso vino,
Ut bibas more Palatino.
Sir, pull it off and on your thumb
Cernamus supernaculum,
Ut specimen ingenii
Post studia decennii.

(While he is drinking, the chorus sings)

En calicem spumantem,
Falerni epotantem;
En calicem spumantem,
Io, io, io.

(After he has drunk, and turned the glass on thumb, they embrace him, and sing again.)

Laudamus hunc Doctorem,
Et fidum compotorem;
Laudamus hunc Doctorem,
Io, io, io.

Curious Modes of Expression

Dr. Donne, speaking of the Bib quaintly says: "Sentences in Scriptu like *hairs in horses' tails*, concur in o root of beauty and strength; but, bei plucked out one by one, serve only springes and snares."

Calvin's mode of expression was *som times* rather uncourtly. Luther had, one of his writings, called him a declair er; and Calvin, to justify himself from su a title, exclaims in reply: "Your whe school is nothing but a stinking stye of pig Dog! do you understand me? Do you u

* Here he was crowned with the punch-bowl.

derstand me, madman? Do you understand me, you great beast?"

Sir Thomas Browne, speaking of those bright omens called *letters*, in the candle, tells us: "They only indicate a moist and *pluvious* air, which hinders the *avolation* of the light and *favillous* particles, whereupon they settle upon *the snast*." No explanation could be clearer.

Tom Brown has a curious figure of speech. Satirizing some person, he says, "He is as dull as a lawfully-begotten citizen's eldest son."

A Dutch ambassador's wife, at Paris, being asked by the Queen of France how many children she had, replied, "*Qu'elle avoit fait deux par devant, et deux par derrière*"—meaning that she had two by her first husband, and two by her last.

Dryden, in his play, *The Conquest of Grenada*, makes Almanzor say to Boabdelin, King of Grenada—

> "Obey'd as sovereign by thy subjects be;
> But know, that *I* alone am king of ME."

In the *Gentleman's Magazine* (vol. 86, p. 596) is the following extraordinary piece of information: "By the Jewish law, as to adultery, the woman was put to death as well as the man, *so that the parties could neither of them marry again*."

Dr. Smollett, who felt his heart softened at the sight of the famous statue of the Venus de Medicis, says, "Her limbs and proportions are elegantly formed, and the back parts, especially, are executed so happily, as to excite the admiration of the most indifferent spectator." He exclaims, with Lucian, "*Ut exuberantes lumbi amplevantes manus implent.*" etc.—(*Works*, vol. v. p. 446.)

Jeremy Taylor, in his *Holy Living and Dying* (p. 73), says, "Virgins must *contend* for a singular modesty; whose first part must be, an ignorance in the distinction of sexes."

A Spanish preacher, discoursing on the temptation, exclaimed, "Happily for mankind, the lofty Pyrenees hid this delightful country of Spain from the eyes of the Redeemer, else the temptation had been too strong for the blessed Lord."

Cardinal Du Perron complains of a spiritual orator, of his time, for saying, "*Seigneur! nettoyez-moi le bec, de la serviette de ton amour.*" Lord, cleanse thou my lips with the napkin of thy love!

Matthew Henry, in his *Exposition*, has this odd way of expounding part of the ninth chapter of Judges: "We are here told by what acts Abimelech *got into the saddle*—none would have dreamed of making such a *fellow* as he king—see how he *wheedled* them into the choice—he hired into his service the *scum* and *scoundrels* of the country. . . . . Jotham was really *a fine gentleman*. The Shechemites, that set Abimelech *up*, were the first to *kick him off*. The Shechemites said all the ill they could of him in their *table-talk*; they drank healths to his *confusion*:—Well—Gaal's interest in Shechem is soon at an end—exit Gaal."

The learned Dr. Geddes, in his version of the Bible, translates Judges v. 30 ("to every man a damsel or two"), "*a girl, or a couple of girls, to each brave man.*"

"It is very hard, my lord," said a convicted felon at the bar, to Judge Burnet, "to hang a poor man for stealing a horse."—"You are not to be hanged, sir," answered the judge, "for stealing a horse, but you are to be hanged *that horses may not be stolen*."—(Fielding's *Voyage to Lisbon*.)

The Reverend John Borafton, condoling with Sir N. Herbert on the loss of his father, says, "The blessedness of our deare deceased relation *is handkerchief enough*

right to left, in those lines marked 8 in the above figure, the words (or letters) written on the perpendicular lines 1, 3, 5, 7, are in *red*; while all the other words or letters contained in the columns 2, 4, 6, are written in *black*. The distances and dimensions of each column are the same throughout the various pages of the whole work. Now if, without paying any attention to the various colors and columns, we read the whole page, and each consecutive page of the work, as every Arabic work is to be read, in the horizontal lines 8, from right to left, we find a treatise upon *theology*; but if we read the whole of the words or letters only contained in column 1, *perpendicularly*—continuing, from one page to the following, to read only what is contained in the said first column of each page—we find that these columns contain a treatise upon *prosody*. Similarly, by reading only what is contained in column 3, as well as in the columns 3 of the following pages, we have a work on *chemistry*; while in the columns 5 we find a work on *astronomy*. Read in the same way, the contents of each of the columns 2, 4, 6, form a distinct work; and this extraordinary system of different works, existing together, is carried regularly through the whole manuscript. It is therefore no wonder to find the author stating that he is so certain of nobody being able to produce a work of a similar kind, that in case a man should succeed in doing so, he (the author) *would be ready to deliver to that man his beloved wife.*

This astonishing work is described by Hājī Khalfa (vol. iv. p. 272). The present manuscript, beautifully written, with curious ornaments, was copied by Mohammed, in the mosque Akasā, Anno Hejiræ 1108 (A. D. 1695), and was left for the benefit of the public by Hājī Ahmed Pāshā, and presented to the College of Nūr Ahmed.

From the catalogue of M. Libri's manuscripts, sold in 1859, in London, by Sotheby & Wilkinson, this MS. (No. 529) sold for £2 14s.

Curious Old Ballad containing the Plot of "The Tempest."

Some years ago, Mr. John Payne Collier obtained possession of an old MS. volume, which appears to have been the album of some ballad-fancier of the time of the Commonwealth. Several of the ballads in the book the public are familiarly acquainted with; but there are others which are not known to exist out of this collection. Among the latter is one which contains all the main particulars of the plot of *The Tempest*. As the ballad is in itself a very pleasing poem; as it is curious from its coincidence with one of Shakespeare's most beautiful productions; and as only *sixty copies* of it have been printed by Mr. Collier, we consider ourselves as doing a service to the collectors of Shakespeariana by reprinting it entire:

The Enchanted Island.

I.

IN Arragon there livde a king
Who had a daughter sweete as spring,
A little playfull childe.
He lovde his studie and his booke;
The toyles of state he could not brooke,
Of temper still and milde.

II.

He left them to his brother's care,
Who soone usurp'd the throne unware,
And turn'd his brother forth.
The studious king Geraldo hight,
His daughter Ida, deare as sight
To him who knew her worth.

III.

The brother, who usurp'd the throne,
Was by the name Benormo knowne,
Of cruell hart and bolde:
He turn'd his niece and brother forth
To wander east, west, south, and north,
All in the winter colde.

IV.

ourney'd up and downe,
are that wore a crowne,
hand,
each'd the broad sea-side,
rt ships at anchor ride,
istant land.

V.

n, in one of these,
force of windes and seas,
many a mile;
they shelter found,
d his men all drown'd,
d Isle.

VI.

daughter faire,
that landed there,
myracle;
ay, in dangerous houre,
ore than human powre,
what befell.

VII.

h him a magicke booke,
e did oft times looke,
im wonders great.
fe he had alsoe,
ides compell'd to goe
ing straight.

VIII.

he earth and aire,
eting every where,
ould not chuse.
ie he had gain'd
ragon remain'd
ght to use.

IX.

n th' inchanted Isle
morning smile
et his woe:
n a caverne dreare
many a yeare ifere,
will'd it soe.

X.

s turn'd all silver gray,
e wore away,
ilde intent;
beautie grew,
he advanced to
cent.

XI.

Most lovelie was she to beholde;
Her hair was like to sunn litt golde,
And blue as heaven her eye.
When she was in her fifteenth yeere
Her daintie form was like the deere,
Sportfull with majestie.

XII.

The demons who the land had held,
By might of magicke he expell'd
Save such as he did neede;
And servaunts of the ayre he kept
To watch o'er Ida when she slept,
Or on swift message speede.

XIII.

And all this while in Arragon
Benormo reignde, who had a son
Now growne to man's estate:
His sire in all things most unlike,
Of courage tried, but slow to strike,
Not turning love to hate.

XIV.

Alfonso was the prince's name.
It chanc'd, post haste, a message came
Just then to Arragon,
From Sicilie, to son and sire,
Which did their presence soon desire
To see Sicilia's son

XV.

Fast tyed in the nuptiale band
To Naples daughter's lovelie hand,
And they to goe consent.
So in a galley on a day
To Sicilie they tooke their way,
Thither to saile intent.

XVI.

Geraldo by his magicke art
Knew even the hour of their depart
For distant Sicilie:
He knew also that they must passe
Neare to the isle whereon he was,
And that revenge was nie.

XVII.

He callde his spirites of the aire,
Commanding them a storme prepare
To cast them on that shore.
The gallant barke came sailing on
With silken sailes from Arragon,
And many a gilded ore.

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NOTICE OF THE WORKS OF CHRISTOPHER SANDIUS, JR., AUTHOR OF THE "Bibliotheca Antitrinitariorum," etc.

CHRISTOPHER, the son of Christopher SANDIUS (*Germ.* SAND), was born October 12, 1644, at Königsberg. He received instruction in Greek and history from his father, from whom he also imbibed Arian opinions. He became a student in the University of Königsberg in 1658, during the rectorship of Thilo. In 1664, his father sent him to Oxford, to improve himself by reading and study. While there, he lodged in a house near Queen's College, and devoted himself almost exclusively to the perusal of such Antitrinitarian works as he could procure from the public library, and the different colleges, or meet with in the booksellers' shops. When the elder Sandius was deprived of his two secretaryships, in the year 1668, the son left Königsberg, and settled at Amsterdam, where he procured a livelihood as a corrector of the press, and an author; and where he died, November 30, 1680, at the early age of thirty-six. His father survived him about six years.

The author of *A Brief History of the Unitarians, called also Socinians*, styles him "a gentleman of prodigious industry and reading, and no less ingenious than learned," who "in all his books refuses *in words* to be called either *Arian* or *Socinian*; but has written an Ecclesiastical History in Quarto, with *Addenda* to it, *Coloniæ*, 1678, on purpose to prove that all antiquity was Arian; and that the Unitarian doctrine has been reduced so low by the persecutions of Rome, and the puissant arms of Charles the Great, and other kings of France, for which services they have been requited by the Roman Pontiff, with the titles of *Most Christian Kings*, and *Eldest Sons* of the Church."

Most of the works of the younger Sandius are extremely rare. A list of them, originally prepared by Benedict Wissowatius, Jr., and inserted by him in Sandius's *Bibliotheca Antitrinitariorum*, which was a posthumous work, was enlarged and illustrated with copious notes by Bock. The following account of them is abridged from the *Historia Antitrinitariorum* of the latter writer:

I. *Christopher the Son of Christopher Sandius's Nucleus of Ecclesiastical History; to which is prefixed a Treatise on Ancient Ecclesiastical Writers.* Cosmopolis (another name for *Amsterdam*), 1669, 8vo. This work is divided into three Books: the first extending from the time of Christ to the Council of Nice; the second, from the Council of Nice to that of Constantinople; and the third, from the Council of Constantinople to the seventeenth century. An enlarged edition, with

a Preface by the author's father, appeared in 4to and 8vo, A. D. 1676, purporting to have been printed at Cologne, by John Nicolai; and an Appendix, containing further additions, was published in 4to a few years later. The real printer's name was Christopher Pezold, of Amsterdam. Bayle calls this work, not improperly, a history of Arianism. The author sent a copy of each part of the first edition, as it issued from the press at Amsterdam, where he then lived, to Königsberg, with a request that it might be deposited in the library of the Elector of Brandenburg; and this copy, with the writer's autograph, is said to be still preserved in the Royal Library. Andrew Wissowatius wrote *Animadversions upon Sandius's "Nucleus H. E.,"* but they have never yet seen the light. To the Appendix are subjoined three Letters. The first is an apologetical one by Sandius himself, addressed to Samuel Gardiner; the second is addressed by Gardiner to Sandius, and was written in defence of the Ante-Nicene Fathers; and the third contains Sandius's reply, in which he advocates the cause of Arianism. This correspondence arose out of a work which Gardiner had published in opposition to Sandius, and which bore the following title: *Hypotyposis Catholicæ circa Trinitatem Fidei ex Scriptis Patrum Ante-Nicenorum.* Londini, 1677, 8vo. To Sandius's second Letter Gardiner replied; but his answer was not published till the year after Sandius's death. Among others who attacked the *Nucleus H. E.* of Sandius, were Mich. Walther, Bishop Bull, John Wil. Baier, Christopher Nisanius, Calovius, and John Gottlieb Möller.

II. *A Century of Epigrams.* Amsterdam, 1669, 8vo.

III. *Christopher the Son of Christopher Sandius's Peculiar Interpretations of the Four Gospels; to which is subjoined a Dissertation concerning the Word, with an Appendix.* Cosmopolis (Amsterdam), 1 8vo; 1670, 8vo. In this work the aut who was the elder Sandius, has ent upon a vindication of the Arian doct To both editions are subjoined the *Di tation* and *Appendix* above mentio The former was entitled—

IV. *Dissertatio* Περὶ τοῦ Λόγου, *De Verbo.* Upon this Dissertation And Wissowatius wrote an attack, entitled, *jections to the Opinion that the Son of was created before the World;* to w he added, *A Defence of "Objections,"* Sandius wrote a reply to each of these, did not publish it. (*Vide* Nos. XXIV. XXVII.)

V. *Appendix* to the *Peculiar Inter tations.* This Appendix was not publi in a separate form.

VI. *Christopher the Son of Christop Sandius's Treatise concerning the Ori of the Soul.* Cosmopolis (Amsterda 1671, 8vo. The opinion which the thor defends in this Treatise is, that pre-existed in a happy state, before bodies which they have since inhabi Andrew Wissowatius drew up a repl Sandius's arguments, but his answer not published. Other replies were wri by Daniel Zwicker, James Thomasius, Balthazar Bebelius.

VII. *Philosophical Transactions of Royal Society of England from the Y 1665 to 1669,* written by Henry Old burg, Secretary to the Royal Society, translated from English into Latin by C Amsterdam, 1674, 12mo; Leipzig, 16 4to. The first edition contains a Pre by the translator, which is omitted in second edition.

VIII. *Notes and Animadversions u Gerhard John Vossius's Three Books c cerning the Latin Historians.* Amsterd 1677, 12mo. These *Notes and Anim versions* are described by John Albert bricius as rare, learned, and accurate;

as throwing a clear light upon an infinite number of passages in Vossius. In his Supplements to Vossius's work, Fabricius republished them, together with the *Gleanings* of Mallinkrott, Nogarola, and Hallervord.

IX. *Continuation of the Notes and Animadversions upon Vossius's Books concerning the Latin Historians.* This was a fragment, and remained in manuscript.

X. *A Confession of Faith concerning God the Father, the Son, and the Holy Spirit, according to Scripture.* (Latin.) A French version of this piece was published, under the title, *Confession du Foy de Dieu le Père, du Fils, et du S. Esprit, conformément à l'Ecriture: traduit du Latin: à Leyde, chez Jean Le François,* 1678, 12mo. Sandius's name is not prefixed to this *Confession;* but as it was found, after his death, among his own books, written out in Latin by his own hand, there is scarcely a doubt but it proceeded originally from his pen.

XI. *Scripture the Revealer of the Sacred Trinity, by Hermann Cingallus.* Gouda (Amsterdam), 1678, 12mo. The object of this work is the same as that of No. I.; but here Sandius defends himself chiefly against the arguments of Gardiner. He endeavors to prove that all the Fathers of the first three centuries after Christ held and taught the same opinions as Arius, and therefore that the coessentiality, coeternity, and coequality of the three persons of the Trinity cannot be proved from apostolic tradition. Calovius replied to the arguments of Sandius, in a work published at Wittenberg, A. D. 1680.

XII. *C. C. S.'s Singular Problem respecting the Holy Spirit, Whether or not may be understood by it a Kind of Holy Angels? together with a Refutation of the Opinion of the Socinians, who deny the Personality of the Holy Spirit.* Cologne (Rotterdam), 1678, 8vo. The view taken of the Holy Spirit in this curious work must not be confounded with that of John Biddle, who thought that the Holy Spirit was God's chief ministering Angel; for Sandius argues that, by "the Holy Spirit," is meant, not one angelic being, but many, and that the term embraces a whole class of spiritual existences. Subjoined to this work of Sandius are additions by F. C. (Florian Crusius?), containing a refutation of Sandius's arguments. Other replies were published by Christopher Wittichius, Justus Christopher Schomer, Buddeus, John Frederick Mayer, and Grapius.

XIII. *A Letter by a Friend of the Author of a "Singular Problem" to Mr. Christopher Guttichius* (or rather Wittichius), &c., *thanking him for his most learned Animadversions on the "Problem respecting the Holy Spirit," by which the said Author has been compelled to renounce his Errors.* Cologne (Rotterdam), 8vo. No date.

XIV. *An Appendix to the "Nucleus Hist. Eccles.," containing Additions, Confirmations, and Emendations.* These are added to the correspondence between the author and Samuel Gardiner. (*Vide* No. I.)

XV. *Catalogues of the Patriarchs and Bishops of Jerusalem, Antioch, Alexandria, Ephesus, Smyrna, Sardis, Syria, Cæsarea in Palestine, Tyre, Byzantium, and Constantinople.* These were added to Andrew Wengierscius's *Hist. Eccles. Slavon.* Amsterdam, 1679, 4to.

XVI. *Two Papers,* which he and his father presented to the Divines of Königsberg.

XVII. *A Book on the Restoration of Religion, or concerning the Monarchy of God, by Chrylian Sophodrus Vinerius.* John Will. Baier replied to this Book in a Disputation *Concerning the Ancient and Modern Antitrinitarian Monarchians.*—Halle, 1695, 4to.

signed "Philaretes," and some verses in Latin, *Author ipse Philopartheos ad Libellum suum.* Then follow some six-line stanzas, entitled, *Amoris Preludium: vel, Epistola ad Amicam*, and five others as a sort of preface or introduction, headed, *Sic incipit slulterum Tragicomedia.* The poems are styled sonnets, though they are for the most part only stanzas of six lines each. "These Sonnets following were written by the Author, (who giveth himselfe this fained name of Philoparthen, as his accidentall attribute,) at diuers times and vpon diuers occasions, and therefore in the forme and matter they differ, and sometimes are quite contrary one to another, considering the nature and qualitie of Loue, which is a Passion full of varieties, and contrarietie in itselfe."

The first portion contains sixty-three stanzas, at the end of which are some lines, *Loues Accusation at the Iudgement-seate of Reason, wherein the Author's whole successe in his loue is couertly described; The Author's Euidence against Loue;* and *Loues Reply to the Author.* After this occur ten stanzas of ten lines each, called *Loue decyphered*, and some couplets, *Loues last Will and Testament.* These close what may be termed the first portion of *Alcilia.*

The second part is thus introduced to the reader: "The Sonnets following were written by the Author, after he beganne to decline from his passionate affection, and in them he seemeth to please himselfe, with describing the vanitie of *Loue*, the frailtie of Beautie, and the sower fruits of Repentance." This part contains forty stanzas, and completes the poem of *Alcilia*, at the end of which are the initials J. C. We believe there is little doubt, both from these initials and from internal evidence, that the poem of *Alcilia* was written by John Chalkhill; and we are also strongly tempted to believe that the introductory "Letter written by a Gentleman to the Author his friend," was the production of Isaac Walton under the assumed name of Philaretes. Walton at this time was just twenty years of age; and if Chalkhill be, as we suppose, the same person with the Fellow of Winchester College, whose character as given on his monument in the south cloister of Winchester Cathedral so well accords with that given of him by Walton, he would be nearly about the same age with Walton and having been unsuccessful in his "louing-folly," remained single the rest of his life, "*solitudine et silentio*," and died a Fellow of his College, a position he had held for six-and-forty years.

Mr. Bright, to whom this copy formerly belonged, who was particularly happy in some of his discoveries, and was the first to discern the true person to whom the sonnets of Shakespeare were addressed, is "inclined to think that the initials J. C. annexed to this edition stand for John Chalkhill, the friend of Isaac Walton."—"I am led to suspect too," says he, "that *Il Candido*, which has never yet been appropriated, was a signature of John Chalkhill. See Ritson's *Bibl. Poet.*, Il Candido. This appellation coincides well with Chalkhill and the initials are the same J. C." But if this were so, the writer of the sonnets prefixed to Florio's *Worlde of Worde*, fol., 1598, and the friend of Spenser, could hardly be the Fellow of Winchester College who died in 1679. Mr. Bright has farther observed that "*Thealma and Clearchus* has in its style many points of similarity with *Alcilia.* And an acquaintance with Italian literature shewn by Il Candido is obvious both in *Thealma* and *Alcilia.*" Mr. Collier also remarks, that "although perhaps no particular resemblance can be pointed out, yet in *Thealma and Clearchus* we observe the same flow of the verse, so great a similarity of pause and rhythm, as, combined with other circumstances

make it probable that both that work and *Alcilia* were from one pen."

If Walton was the means of inducing Chalkhill to publish these his "passionate sonnets," as we infer from the "Letter to the Author his friend" prefixed, we are indebted to him for a very pleasing and elegant production, which displays no little poetical talent, combined with much delicacy of expression and smooth and harmonious versification. To exemplify this opinion, the following passages may be adduced. Describing the pangs of love, the author says:

What sodaine chance hath chang'd my wonted chear
Which makes me other than I seeme to be?
My dayes of joy, that once were bright and cleare,
Are turn'd to night, my mirth to miserie:
Ah, well I weene that some what is amiss,
But sooth to say, I know not what it is.

What, am I dead? Then could I feele no smart:
But still in me the sense of griefe reuiueth.
Am I alive?—Ah no, I haue no heart;
For he that hath it, me of life depriueth.
Oh! that he would restore my heart again,
Or giue mee hers to counterpoise my paine.

If it be *Loue*, to waile longe I am in griefe;
If it be *Loue*, to wish, and not obtaine;
If it be Loue, to pine with inward reliefe:
If it be Love, to hope, and never gaine:
Then may you thinke that he hath truely lou'd;
Who for your sake, all this and more haue proued.

If ought that in mine Eyes I haue done amiss
Let them receiue deserued punishment:
For so the perfect rule of Iustice is,
Each for his owne crimes should be paide or shent.
Then doubtlesse it is fitt, 'gainst Loue and me
My Heart should suffer for mine Eyes offence.

I am not sicke, and yet I am not well,
I eate and sleepe, and yet my minde I find
I sport and laugh, and yet my [illegible]
I am not dead, and yet my life I loathe.
What vncouth case [illegible] passions [illegible]
To make at once, [illegible]

Some thing I w[illegible]
O now I kn[illegible]
My Loue with her [illegible] Heart [illegible],
Yea, Heart and all, [illegible] and left me very [illegible]
Such power hath Love, and might but Love alone;
To make diuided creatures liue in one.

The following stanzas contain a pleasing and graceful description of the charms of his mistress Alcilia:

Faire is my Loue, whose parts so well are framed
By Natures speciall order and direction:
That she her sexe is more than mide ashamed
In hauing made a worke so much perfection.
And well may Nature blush at such a feature
Seeing herselfe excelled in her creature.

Her hair is straight, slender and very light,
Her visage [illegible], and her lookes demure,
Mixt with a cheerfull grace that pierces sight;
Her eyes like starres, bright shining, cleare and pure,
When I describing, *Loue* bids to my pen,
And says it's not a worke for mortall men.

The auncient Poets write of Graces three,
Which meeting ingether in one Creature,
In all points perfect make the same to bee,
For inward vertues, and for outward feature.
But mine *alone* and the world shall see
That in thine eyes an hundred graces bee.

We now subjoin a short extract from that portion of the work which is in rhyming couplets, and may perhaps better exhibit the general resemblance which exists between the style of this poem and that of *Theabald and Chariclea*. It is taken from "Loues Reply to the Author."

Fond youth, thou know'st what I for thee effected,
(Though now I finde it little be respected)
I gave thee wit which was before but grosse,
[illegible]
[illegible] with my [illegible] fire
[illegible] in thee courage and desire.
Not like unto the feeble [illegible]
Which comes from imagination,
With anxiuse, ambition, or vaine-glory,
Desire of things fleeting and transitorie.
[illegible] Powers above
[illegible] I meane *th' instinct of Loue*;
Which making men all earthly things despise,
[illegible] them to a heavenly Paradise
[illegible] in thy heart,
[illegible] but therein hath his part?
[illegible] Are there the best rewards
For all the pleasing glances, thy regards,

Poems by Anne Bradstreet.

The Tenth Muse lately sprung up in America. Or Severall Poems, compiled with great variety of Wit and Learning, full of delight. Wherein especially is contained a compleat discourse and description of the Four Elements, Constitutions, Ages of Man, Seasons of the Year. Together with an Exact Epitomie of the Four Monarchies, viz. The Assyrian, Persian, Grecian, Roman. Also a Dialogue between Old England and New, concerning the late troubles. With divers other pleasant and serious Poems. By a Gentlewoman in those parts. Printed at London for Stephen Bowtell at the signe of the Bible in Popes Head-Alley. 1650. [Sm. 8vo.]

This early specimen of New England poetry opens with an address to the reader by the publisher, in which he says that "the worst effect of his reading will be unbelief, which will make him question whether it be a womans Work, and asks, Is it possible? If any doe, take this as an answer from him that dares avow it: It is the Work of a Woman honoured and esteemed where she lives, for her gracious demeanour, her eminent parts, her pious conversation, her courteous disposition, her exact diligence in her place, and discreet managing of her family occasions; and more then so, these Poems are the fruit but of some few houres, curtailed from her sleep, and other refreshments."

The publisher then states that the publication of these poems was without the knowledge of the author, and that, "contrary to her expectation, he had presumed to bring to publick view what she resolved should never in such a manner see the sun."

They are ushered in with commendatory verses by N. Ward; to his deare sister, by I. W.—C. B.—R. Q.—N. H.—C. B.—H. S., and two anagrams on her name; and by an epistle dedicatory in verse by the author, "To her most Honoured Father Thomas Dudley Esq." The poems are preceded by a prologue of six eight-line verses, and are arranged according to the order in the title-page. The poetry, if such it may be termed, is of a very inferior kind, and will not require any notice beyond the selection of the passages which follow, and which may be taken as tolerable examples of the fair writer's attempt at versification. The first extract is from *The Four Ages of Man:*

Great mutations, some joyful, and some sad,
In this short Pilgrimage I oft have had;
Sometimes the Heavens with plenty smil'd on me,
Sometimes again, rain'd all adversity;
Sometimes in honour, sometimes in disgrace,
Sometime an abject, then again in place,
Such private changes oft mine eyes have seen,
In various times of state I've also been.
I've seen a Kingdom flourish like a tree,
When it was rul'd by that Celestial she;
And like a Cedar, others so surmount,
That but for shrubs they did themselves account;
Then saw I *France* and *Holland* sav'd, *Cales* won,
And *Philip*, and *Albertus*, half undone;
I saw all peace at home, terror to foes.
But ah! I saw at last those eyes to close:
And then, methought, the world at noon grew dark,
Then it had lost that radiant Sun-like spark,
In midst of greifs, I saw some hopes revive,
(For 'twas our hopes then kept our hearts alive)
I saw hopes dasht, our forwardnesse was shent,
And silenc'd we, by Act of Parliament.
I've seen from *Rome* an execrable thing,
A plot to blow up Nobles, and their King;
I've seen designes at *Ree*, and *Cades* crost,
And poor *Palatinate* for ever lost:
I've seen a Prince, to live on others lands,
A Royall one, by almes from Subjects hands;
I've seen base men, advanc'd to great degree,
And worthy ones, put to extremity;
But not their Princes love, nor state so high,
Could once reverse their shamefull destiny.
I've seen one stab'd, another loose his head:
And others fly their Country, though their dread.
I've seen, and so have yee, for 'tis but late,
The desolation, of a goodly State,
Plotted and acted, so that none can tell,
Who gave the counsel, but the Prince of hell.

At the end of the *Four Monarchies* occur *A Dialogue between Old England, and New, concerning their present troubles.*

Anno 1642.—*An Elegie upon that Honourable and renowned Knight, Sir Philip Sidney, who was untimely slaine at the Seige of Zutphon, Anno* 1586. *By A. B. in the yeare* 1638. Others, *In Honour of Du Bartas*, 1641; and *Of that High and Mighty Princess, Queen Elizabeth, of most happy memory; David's Lamentation for Saul and Jonathan*, 2 *Sam.* 1. 19; and some lines *Of the vanity of all worldly creatures*, close the volume. We present our readers with a few lines from the opening of the Elegy on Sir Philip Sidney:

When *England* did injoy her Halfion dayes,
Her noble *Sidney* wore the Crown of Bayes;
No lesse an Honour to our *British* Land,
Then she that sway'd the Scepter with her hand:
Mars and *Minerva* did in one agree,
Of Armes and Arts, thou should'st a patterne be.
Calliope with *Terpsichor* did sing,
Of Poesie, and of Musick thou wert King;
Thy Rhethorick it struck *Polimnia* dead,
Thine Eloquence made *Mercury* wax red;
Thy Logick from *Euterpe* won the Crown,
More worth was thine, then *Clio* could set down.
Thalia and *Melpomene* say th' truth,
(Witnesse *Arcadia*, penn'd in his youth)
Are not his Tragick Comedies so acted,
As if your nine-fold wit had been compacted:
To shew the world, they never saw before,
That this one Volume should exhaust your store.

Bibl. Ang. Poet. No. 67, *1l.* 5*s.*; Perry, part i. No. 539, *1l.* 6*s.*; Jolley, part ii. No. 392, 11*s.*; Skegg, No. 179, 12*s.*; Bindley, part i. No. 1544, *1l.* 15*s.*; Townley, part i. No. 679, 3*l.* 15*s.*

Collation: Title A 2; Sig. A to O 8, in eights; pp. 222.

SEVERAL POEMS compiled with great variety of Wit and Learning, full of Delight; Wherein especially is contained a compleat Discourse, and Description of the Four Elements, Constitutions, Ages of Man, Seasons of the Year. Together with an exact Epitome of the three first Monarchyes, viz. The Assyrian, Persian, Grecian. And beginning of the Romane Commonwealth to the end of their last King: With diverse other pleasant and Serious Poems. By a Gentlewoman in New-England. [Anne Bradstreet.] The second Edition, Corrected by the Author, and enlarged by an Addition of several other Poems found amongst her papers after her Death. Boston, Printed by John Foster. 1678. [Sm. 8vo.]

There are several alterations and additions in this second edition of Mrs. Bradstreet's poems, which is printed in rather larger type than the former. The commendatory verses by R. Q. are omitted; but after the anagrams upon her name are nine seven-line stanzas upon the author, by J. Rogers, not in the other. At the end of the verses on the Roman Monarchy are the following lines, not in the first edition, entitled—

An Apology.

To finish what's begun, was my intent,
My thoughts and my endeavours thereto bent;
Essays I many made, but still gave out
The more I mus'd, the more I was in doubt:
The subject large, my mind and body weak,
With many more discouragements did speak.
All thoughts of further progress laid aside,
Though oft perswaded, I as oft deny'd;
At length resolv'd, when many years had past,
To prosecute my story to the last:
And for the same, I hours not few did spend,
And weary lines (though lanke) I many pen'd:
But 'fore I could accomplish my desire,
My papers fell a prey to th' raging fire.
And thus my pains (with better things) I lost,
Which none had cause to wail, nor I to boast.
No more I'le do, sith I have suffer'd wrack,
Although my Monarchies their legs do lack:
Nor matter it't this last, the world now sees,
Hath many Ages been upon his knees.

After the poem of *Davids Lamentation for Saul and Jonathan*, the ensuing pieces are added, which are not in the previous edition: *To the Memory of my dear and ever honoured Father Thomas Dudley Esq. who deceased July* 31. 1653, *and of his age* 77. This Thomas Dudley was Captain-General and Governor of New England. *An Epitaph on my dear and ever honoured Mother Mrs. Dorothy Dudley, who deceased Decemb.* 27. 1643, *and of her age* 61; *Contemplations*, a long and pleasing poem in thirty-three seven-line

ſtanzas; *The Fleſh and the Spirit: The Author to her Book.* "Several other Poems made by the Author upon diverſe Occaſions, were found among her papers after her Death, which ſhe never meant ſhould come to publick view, amongſt which, theſe following (at the deſire of ſome friends that knew her well) are here inſerted:" *Upon a Fit of Sickneſs. Anno* 1632. *Ætatis uæ* 19. *Upon ſome diſtemper of body; Before the birth of one of her Children;* four metrical *Letters to her Huſband: To her Father with ſome verſes: In reference to her Children* 23. *June* 1659; *In memory of her grand-child Elizabeth Bradſtreet Auguſt* 1665; ditto *of her grand-child Anne Bradſtreet June* 20. 1669; ditto *On her grand-child Simon Bradſtreet* 16. *Novemb.* 1669; ditto *of her daughter in Law Mrs. Mercy Bradſtreet, who deceaſed Sept.* 6. 1669 *in the* 28. *year of her age.* The volume concludes with *A Funeral Elogy upon that Pattern and Patron of Virtue, the truely pious, peerleſs, and matchleſs Gentlewoman Mrs. Anne Bradſtreet, right Panaretes, Mirror of her Age, Glory of her Sex, whoſe Heaven-born-Soul leaving its earthly Shrine, choſe its native home, and was taken to its Reſt, upon* 16 *Sept.* 1672, ſubſcribed *John Norton.* "*Finis et non.*

Omnia Romanæ ſileant Miracula Gentis."

From this ſecond edition we make one more ſelection of verſes from the poem entitled *Contemplations.* If really written by Mrs. Bradſtreet, they afford ſome proof that ſhe was not deſtitute of poetical power:

Then on a ſtately Oak I caſt mine eye,
Whoſe ruffling top the Clouds ſeem'd to aſpire;
How long ſince thou waſt in thine Infancy?
Thy ſtrength, and ſtature, more thy years admire,
Hath hundred winters paſt ſince thou waſt born?
Or thouſand ſince thou brakeſt thy ſhell of horn,
If ſo, all theſe as nought, Eternity doth ſcorn.

Then higher on the gliſtering Sun I gaz'd,
Whoſe beams were ſhaded by the leavie Tree,
The more I look'd, the more I grew amaz'd,
And ſoftly ſaid, what glory's like to thee?
Soul of this world, this Univerſes Eye,
No wonder, ſome made thee a Deity:
Had I not better known, (alas!) the ſame had I.

Thou as a Bridegroom from thy Chamber ruſhes,
And as a ſtrong man, joyes to run a race,
The morn doth uſher thee, with ſmiles and bluſhes,
The Earth reflects her glances in thy face.
Birds, Inſects, Animals, with Vegative,
Thy heart from death and dulness doth revive:
And in the darkſome womb of fruitful nature dive.

. . . . . .

Under the cooling ſhadow of a ſtately Elm
Cloſely ſate I by a goodly Rivers ſide,
Where gliding ſtreams the Rocks did overwhelm;
A lonely place, with pleaſures dignifi'd.
I once that lov'd the ſhady woods ſo well,
Now thought the rivers did the trees excel,
And if the ſun would ever ſhine, there would I dwell.

While on the ſtealing ſtream I fixt mine eye,
Which to the long'd for Ocean held its courſe,
I markt, nor crooks, nor rubs, that there did lye
Could hinder ought, but ſtill augment its force:
O happy Flood, quoth I, that holds thy race
Till thou arrive at thy beloued place,
Nor is it rocks or ſhoals that can obſtruct thy pace.

Nor if't enough, that thou alone may'ſt ſlide,
But hundred brooks in thy cleer waves do meet;
So hand in hand along with thee they glide
To *Thetis* houſe, where all imbrace and greet:
Thou Emblem true, of what I count the beſt,
O could I lead my Rivolets to reſt,
So may we preſs to that vaſt manſion, ever bleſt.

Anne Bradſtreet, the author of theſe poems, the daughter of Thomas Dudley, Eſq., and Dorothy his wife, was the wife of Simon Bradſtreet, Eſq., Captain-General and Governor of New England, and died September 16, 1672.*

* Was that moſt ſingular perſon, Captain Dudley Bradſtreet, whoſe very curious autobiography (now an exceedingly rare book), entitled, *The Life and uncommon Adventures of Captain Dudley Bradſtreet, being the moſt genuine and extraordinary perhaps ever publiſhed*, appeared in Dublin, 1755 (8vo, 356 pages), a deſcendant of the "Tenth Muſe"? If ſo, he certainly did not imitate her in "her pious converſation and diſcreet managing of her

A third edition of this work, enlarged with poems found since her death, was published in 1758 (8vo). Lowndes does not notice either of these later editions.

Collation: Title a 2; Sig. a, eight leaves, the first blank; then Sig. A to Q 8, in eights; pp. 272.—Corser's *Collectanea Anglo-Poetica.*

—o—

LES

FANTAISIES

DE

BRUSCAMBILLE,

CONTENANT

PLUSIEURS DISCOURS, PARADOXES, HARANGUES ET PROLOGUES FACECIEUX.

Revues et augmentées de nouveau par l'auteur.

A LYON,

JOUXTE LA COPIE IMPRIMEE A PARIS.

M DC XVIII. [12mo, pp. 295.]

M. Deslauriers, called Bruscambille, was, as is known, an actor of farces during the reigns of Henry IV. and Louis XIII. The first collection of his writings which appeared, was printed in 1609, and contained only sixteen *Prologues.* In a new edition of the same *Prologues*, which contained thirty-three, and which appeared the next year, the author repudiates that of 1609, as having been printed from surreptitiously-obtained *copy.* In a note to the *Solenne Catalogue* (No. 980), M. Paul Lacroix says that the origin of the name of Bruscambille has never been investigated. Is it anterior to the game of cards called *brusquembille?* We are rather inclined to believe that it is derived from the game of billiards—in French, *billard*, or *trou madame*, and means a strong or *brusque* player.

Advantage was taken of the reputation attached to the name of Bruscambille, to credit him with many of the political squibs produced by the troubles which agitated the regency of Marie de Médicis: *Avertissement du Sieur Bruscambille sur le Voyage d'Espagne*, Paris, 1615; *Discours de Bruscambille, avec la Description de Conchini Conchino*, Paris, 1617; *Péripatétiques Resolutions et Remontrances Sententieuses du Docteur Bruscambille aux Perturbateurs de l'Etat*, Lyon, chez Va-ducul, Gouverneur des Singes (a copy of this pamphlet, the principal merit of which is its title, was sold in 1844, at Nodier's sale, for 41 francs, and resold at Solar's sale for 55 francs); *Advis donné par le Sieur Briscambille aux Protestants révoltés de France*, à l'Enclose, par Ti-pe-to-to, 1621 (this title, which we copy exactly, contains only two faults); etc. These pamphlets, devoid of wit, and consisting of tedious argument, long drawn out, in a wearisome style, should not be placed to the account of the amusing author of the *Plaisantes Imaginations et Facétieux Paradoxes.* His name has been boldly stolen.

The selection of pieces which compose the various volumes bearing the name of *Bruscambille*, and the order in which they

family occasions." Indeed, his revelations would almost induce a belief that the book was a romance, and the captain himself a myth, but for a note in Bindon Blood's copy, by an ancestor: "I bought this book from the author, Mr. Dudley Bradstreet, at an assizes held at Ennis, which began the 27th August 1756. William Blood." The captain also published *Bradstreet's Lives, being a genuine History of several Gentlemen and Ladies, all living within these ten years past remarkable for their virtues or their vices.* (Dublin, 1757, 8vo, 407 pages.) In his own Life, he says: "I was born in Ireland, in the county of Tipperary, in the year 1711. My father had the Command of a Troop of Horse, and was also in the Commission of the Peace: his possessions at that time are now let at 3,000*l.* a year, but being bound to the Crown in large sums, together with an expensive life, in the course of some years reduced his Fortune very low." Dudley Bradstreet was probably a grandson or great-grandson of Anne Bradstreet.

are arranged, show great differences. For example, the edition of the *Plaisantes Imaginations*, Paris, 1613, contains forty-two discourses. Two of them are devoted to the consideration of the "*Chastrez;*" the author boasts proudly of their destiny, but it is perhaps permissible to doubt whether his arguments will carry universal conviction.*

A portion of the volume is devoted to the praise of the theatre and actors: Bruscambille preached in favor of his parish. Some discourses contain the praise of women; others, on the contrary, attack them. This subject has hitherto proved inexhaustible, and will probably afford material for crimination and recrimination as long as mankind continues to be divided into the two classes of men and women.

In the *Procez du Pou*, our author satirizes the legal forms and the eloquence of the bar of his time—an eloquence which in fact was ridiculous in its emphasis, and pedantically overloaded with quotations which had no relation to the subject under trial. A discourse concerning *flees* was not composed when Bruscambille was in his best vein. It is only a platitude in bad taste.* The burlesque inventory of the treasures brought from Mexico suggests the *Estrennes Universelles de Tabarin;* in it appear the apples of the Hesperidæ, the ivory of the palace of Menelaus, the chaplet of Mercury, the pipe of Pan, etc.

A trip of Bruscambille to the other world appears to us more worthy of attention. It is known that, in parody of the serious idea which was so widely spread in the middle ages, and which gave Dante the suggestion of his famous poem,† the facetious writers amused themselves by making their heroes traverse regions unknown and inaccessible to mortals. This was a theme for satire ready to hand; Rabelais did not forget it, and in the works of Tabarin which we have just mentioned we find the *Descente de Tabarin aux Enfers*, the *Rencontre de Gautier Garguille avec Tabarin dans l'autre Monde*, etc.

Bruscambille went to the region of the dead to discover an important secret: he wished to know *uter vir aut mulier se magis delectat in copulatione.* We cannot undertake to solve this important question,

* At almost the same time appeared two pieces of *facetiæ*, which may be compared with the *Joyeusetés* of Bruscambille. The first, *Arrest contre les Chastrés Trompeurs et Affronteurs de Filles, sans moyens à ce propres*, 1619, immediately provoked a reply. *Les Priviléges et Fidélité des Chastrés*, ensemble la Response aux Griefs proposés en l'Arrest donné contre eux au Profict des Femmes. These two opuscules of seven or eight pages are in the library of M. Leber, now in the possession of the city of Rouen (No. 2,404 of the catalogue), but this collection wants another piece mentioned in the *Manuel: Le Remerciment des Servantes de Paris, fait à celui qui a donné l'Arrest contre les chastrez*, 1622. Let us add that this subject, which afforded to Bruscambille only an opportunity for adventurous wit, has been studied in a more serious spirit by Withof, *De castratis commentationes quatuor*, 1762, and by the Jesuit Raynaud, who has written two treatises upon the same class in the community. One of them, printed in 1655, and inserted afterward in tome xiv. of this prolific polygraph's works, contains a chapter *De castrandis mulieribus*, a delicately difficult subject of research, to which a doctor of medicine, G. Franckx, has since consecrated a special treatise, *De castratione mulierum*, Heidelberg, 1673, 4to.

* Concerning this insect, we will recall an opuscule of four leaves, which appeared in 1782, at the sale of the Baron d'Heiss, and which has never been seen since: *Le Procès des Femmes et des Puces, composé par un Frère mineur pèlerin retournant des Hirlandes.* There is also a poem, *L'Origine des Puces*, à Londres, 1749, 12mo.

† See the curious notice by M. Ch. Labitte: *La Divine Comedie avant Dante* (*Revue des Deux-Mondes*, September, 1842). Among the writers who, like Master François and Deslauriers, have given a burlesque character to visions of a future life, we may note the authors of some *fabliaux*; *Le Songe d'Enfer*, by Raoul de Hondan; *La Cour de Paradis;* Folengo, the maccaronic poet, well known under the name of Merlin Coccaie; and the Spaniard Quevedo.

which is well calculated to bother even the strongest minds.

Sometimes Deslauriers takes a story which was already known, and gives it a ludicrous turn. His prologue of the *Cinq Cents* (sens) commences with a pun, and parodies, in a style which shocks our modern delicacy, the old apologue of the *Members* and the *Stomach*, which had been already treated by Rabelais and other French writers. (See Robert, *Fables inédites*, l. 170.) Perhaps he took from the *Moyen de Parvenir* the piece entitled *Conculcavimus*—a piece of drollery which appears hardly excusable, and which furnishes an opportunity for a Latin epigram to Bernard de la Monnoye, who willingly braved all decency when he was writing in the language of Martial. Jean-Baptiste Rousseau has also given this witticism in French verse.

Further on we find the praise of the cap of *Jean Farine*, a piece of raillery against the custom of funeral orations—a system of posthumous praise which was abused at that time, and is not altogether above satire at the present day;* this attempt, however, might be better.

A prologue in favor of large noses is a paraphrase of the sentence, *Ad formam nasi cognoscitur* . . . . He undertakes to show that a great nose is a sign of great claims to consideration. This curious theory is maintained in an original style.†

We find also a prologue relating to beards, to the fashions of the time, which in the circle of change have finally become again the fashions of our own times. At the commencement of the reign of Louis XIII., the dandies had invented a number of different forms for their beards: hence resulted a nomenclature which it would not be easy to explain in a way that would be always satisfactory. They trimmed the beard like a dagger-handle, a whiting's tail, a clothes-brush, a duck's tail, a pig's skin, in the style pedantic, like the toe of a wooden shoe, a coarse towel, in the Spanish style, Turkish style, Swiss style, Savoyard style, courtier fashion, etc. The changes of fashion in this matter have been insufficiently explained in the *Histoire de la Barbe*, a small volume published by M. Motteley, a fervent lover of Elzevir editions.

Take, for example, in the *Fantaisies*, the two harangues of Midas: do you not see in them instantly a burlesque of the political assemblies of the times? In the Synods of the Reformers, in the *Etats* of the Catholics, each party loudly proclaimed their fine maxims of public interest, their sonorous declamations upon the interests of religion, and all only to conceal the intrigues of ambition. Beaumarchais need not have been ashamed of this saying of King Midas: "The cause of the fools and the ignorant is always favorable; we will gain ours."

It is not necessary to be endowed with wonderful critical acumen in order to see the meaning of the lawsuit of the frogs against the cooks, during which the eels interfere and demand to be skinned from the tail, while the frogs desire that the operation should in their case commence with the head.

The two paradoxes *supra crepitum* show conclusively, one after the other, to the ample satisfaction of the candid reader, that *crepitum esse quid corporeum*, and *crepitum esse quid spirituale;* a piece of satire which we would not be surprised at finding in Rabelais, upon the vain arguings which

* The Abbé Galliani came first into notice by a piece of wit of the same kind.

† Upon this subject let us limit ourselves to a quotation from the singular work by Kornmann, *Linea Amoris:* "Johanna, illa regina Neapolitana, adeo salax et lasciva fuit, ut quemlibet robustum et cum longo naso, longum-ex eo penem augurans, ad sese accerseret." (Coloniæ, 1765. p. 341.) In a rare romance attributed to Jouy, one of the characters, whose gallant adventures are narrated, is given a nose whose size was excusable from its promise.

occupied the philosophy of the time, filling the schools with endless syllogisms in frightful Latin.

A new edition of the *Fantaisies*, limited to one hundred copies, has been published this year in Paris. It is prepared from a collation of the edition of 1618 with a copy of that of 1629 which belonged to Jamet, and is enriched with his notes.

In *Tristram Shandy* (vol. iii. ch. xxxv.), we are told of Mr. Shandy's delight at finding, for three half-crowns, a copy of Bruscambille's *Prologue on Noses*. This prologue we reprint, as a specimen of our author, referring those of our readers who desire to further investigate the singular literature of *noses*, to the works of Gaspar Taliacotius or Tagliacozzo, the famous physician referred to by Butler in the first book of *Hudibras*, and to whom the city of Bologna erected a statue holding a nose in his hand. Addison, in No. 260 of the *Tatler*, has also added his contribution to the literature of *noses*; while Ferriar, in his *Illustrations of Sterne*, has treated the matter with a fullness of learning and research that makes that work almost an exhaustive bibliographical treatise upon the subject.

Prologue Facetieux.

SUR LE NEZ.

"A PROPOS, messieurs, j'avois grand besoin de vos presences et encore plus de ce que les medecins prennent en refusant et refusent en prenant. Car *dicendo nolo accipiunt pecunias*, et ce faisant ampoulent l'apostume de leurs gibecières aux depens des crevailles et entrailles de vos bourses: en recompense de quoy aussi sans employer sergent ni autres barbouilleurs de papier, ils rendent vos matières toutes claires. Mais parlons d'autre chose plus serieuse. Nostradamus en ses centuries nous chante (je ne scay pas s'il a menty) que les escrevisses courront ceste année la bague avec une lance de beurre de Vanve, contre les harencs fraiz, et davantage que les nez de plusieurs courront pareille fortune que les oreilles en Gascongne. Mais en matière de nez coupé, c'est le plus beau du visage. Vray est qu'on ne sçauroit couper le nez à un homme qui n'en a point. Aussi seroit-ce une chose ridicule de faire un demy pied de nez à un homme qui en a suffisamment. Or, puis que nous sommes sur la matière des nez, ne laissons pas un si beau champ sans le cultiver. Le proverbe si commun en France de dire, voila qui n'a pas de nez, nous y servira beaucoup. N'est-il pas veritable que, quand on veut mespriser quelque chose, on se sert de ce proverbe? Si un homme comme moy hasarde parmy le public quelque œuvre ou discours imparfait comme cestui-cy, ne dira-t-on pas en le mesprisant, voyla qui n'a point de nez! Tout de mesme d'un peintre, d'un orfevre, et generalement, etc. De sorte que tout ce qui n'a point de nez, ne merite pas de voir le jour. C'est la raison pourquoy l'on se cache ordinairement le cul comme estant un visage qui n'a point de nez, ou au contraire, la face est tousjours descouverte à cause qu'il y a du nez. Un homme sans nez est rejetté des femmes. Platon dit que le grand leur semble estre noble et de bon goust, le mediocre de contentement et le petit de bon apetit. Souvent les plus grands arbres ne raportent pas grand fruit; c'est pourquoy la mediocrité sera plus requise. Mais, pour penetrer plus avant, disons un peu pourquoy le sexe feminin n'est si bien pourvu de nez, que le masculin, *propter ejus inobedientiam*, pour le peu d'estat que fit Pandore de l'ordonnance de Jupiter, lequel luy ayant baillé la boëtte où estoient enfermez tous les malheurs avec deffence expresse de regarder dedans, y voulut neantmoins mettre le nez, et par ce moyen, remplit le monde d'un infinité de miseres et d'encombres, *qua de causa*, elle fut des-

pourveuë de ses principaux membres: car Jupiter, indigné contre elle, voulant former l'homme avec plus de perfection, luy a donné deux yeux, deux oreilles, deux mains, deux pieds, deux jambes, pareillement il l'a accompagné de deux tesmoins (car sans iceux, les exploicts de nature seroient de nulle valeur) et pour le rendre plus venerable, luy a aussi donné deux nez, *primum capiti, secundum jacet in braguibus*, ce qu'il n'a voulu conferer à la femme qu'il a neantmoins pourveuë de deux mains, deux yeux, deux oreilles, deux pieds, etc. Mais en matière de nez, il ne luy en a donné qu'un, *id est capitale; sed abest brigale.* Ceste faveur, ainsi concedée aux hommes, leur a tellement enflé le courage et l'audace qu'ils ont en tout et partout voulu depuis surmonter la femme. De façon que, sur la plainte qu'elle en a formée au bon homme Jupiter, il luy a, au lieu de deux nez, donné deux langues, l'une *in ore*, et l'autre *inter crura*, et si n'estoit un miserable *pone tuum nasum*, qui les rend recommandables, les hommes les auroient bannies de leur congregation. Elles se servent encore d'autres artifices pour nous apaster et allecher; car leurs pompeux habillemens, fardz, parfums, carquans, joyaux et leurs regards entre-lardez de mille amoureux souz-ris, leur servent d'arbaleste pour tirer à nostre nez. Si quelque amoureux les caresse, et leur demande communication de leurs pièces, elles diront avec un agréable mespris: Ma foy, c'est pour vostre nez! je croy que vous y voudriez mettre le nez! Elles desirent donc le nez en le refusant, et le refusent en le desirant. Pourquoy est-ce que les femmes des Suisses ayment les brayettes de leurs maris? pour ce qu'il y a du nez. Bref, il faict bon d'avoir du nez, si peu que ce soit, et de fait, je trouve qu'un petit nez n'a pas moins de mérite qu'un grand, car si quelque soufflet tombe fortuitement sur un visage pourveu d'un petit nez, les jouës, principalement si elles sont enflées, le garantiront et luy serviront comme de deux bastions entre lesquels il ne pourra estre offencé. Non pas que je veuille blasmer les grands nez; au contraire, parce qu'un homme qui l'a long, large et spacieux est assurée de boire fraiz ès plus grandes chaleurs de l'esté, attendu que son nez ainsi ample et grand sert d'ombrage à son verre. Au regard du nez camus et relevé, il semble n'aspirer qu'aux choses hautes et élevées. Quand au nez plat, il n'est pas moins louable, et est certain que celuy qui le porte a la vuë plus penetrante que les autres, à cause que le bout de son nez ne luy empesche point de l'estendre de l'un à l'autre pole, si faire se pouvoit. Le grand nez a beaucoup d'avantage pour les odeurs: conclusion: il est bon d'avoir du nez en toutes choses; car quelque peu qu'on en ayt, on dit à tout le moins, il y a du nez. Briaré, avec ses cent mains, rompit l'entreprise de Junon, qui voulait deposseder Jupiter son mary du celeste heritage; mais, c'estoit une entreprise qui n'avoit point de nez. Le nez discerne des senteurs, le musc, le baume, la civette, la poudre de violette, et aussi generalement toutes les suaves odeurs que produit le mont Himete, sont en valeur par l'experience et jugement du nez; et pour exemple, l'aveugle juge les senteurs et les vents du pays bas qui soufflent à la sourdine dans ses chausses, et ce, par l'experience de son nez. Un homme qui a du nez sent toutes choses. Mais un homme qui n'a point de nez ne se sent point soy-mesme. Si j'avais un pied de nez davantage, je ferois un discours qui auroit plus de nez; mais par faute de nez, je finiray; priant tous les horrificques nez, croutelez, burinez, elephantins, incarnadins et rubicondins, se faire moucher en temps et lieu, sur peine de la roupie."

THE LEAVES AND THE FRUIT. —A French Abbé was asked if he liked books in *folio*. "No," said he, "I prefer them in *fructu*."

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C. A. ALVORD, PRINTER.

L'INTRODUCTION

AU

TRAITE DE LA CONFORMITE

DES

Merveilles Anciennes avec les Modernes,

OU TRAITE PREPARATIF A L'APOLOGIE POUR HERODOTE, DONT L'ARGUMENT EST PRIS DE L'APOLOGIE POUR HERODOTE, COMPOSEE EN LATIN PAR HENRI ESTIENNE, & EST ICI CONTINUE PAR LUI-MEME:

Tant d'actes merveilleux en cest œuvre lirez,
Que le nul autre après esmerveillé serez.
Et pourtez vous sçavans du plaisir ici prendre,
Vous non sçavans pourtez en riant y apprendre.

L'AN M.D.LXVI, au Mois de Novembre. (8vo.)

A WORLD OF WONDERS:

OR AN INTRODUCTION TO

A TREATISE

TOUCHING THE

Conformitie of Ancient and Moderne Wonders:

OR A PREPARATIVE TREATISE TO THE APOLOGIE FOR HERODOTVS. The Argument whereof is taken from the Apologie for Herodotvs written in Latine by Henrie Stephen, and continued here by the Author himselfe. Translated out of the best corrected French copie. Plutarch. in Sympos. Ὁ ζητῶν ἐν ἑκάσα τὸ ἔυλογον, ἐκ πάντων ἀναιρει τὸ θαυμάσιον. London. Imprinted for *John Norton*. 1607. (Folio.)

THIS French edition is the first of this work. There are three under the same date: the original, of 572 pages, in small character, with the olive-tree of Stephanus upon the title; a reprint, with the same types, but without the olive-tree; and a third, in larger types, with the olive-tree, and containing 680 pages. These last two editions have various changes and suppressions, particularly in chapter xxi.

The English translation is dedicated by the translator, R. C., to *William, Earle of Pembroke*, and *Philip, Earle of Montgomerie*, and contains a curious address of *The Translator to the Reader*.

The history of this book is as singular as the work itself. Henricus Stephanus, or in French *Estienne*, the second of his name, had printed in 1566 an edition of the Latin translation, by Laurentius Valla, of Herodotus, revised, to which he had prefixed a Latin dissertation entitled, *Apologia pro Herodoto, sive Herodoti Historia fabulositatis accusata*. The question was one which has lasted down to our own day, and still has its adverse partisans: "Is Herodotus a trustworthy historian?" In the *Apologie*, Stephanus maintained that he was; but, as it was argued that many of his stories were improbable and impossible, *L'Introduction* was written to show that things as improbable and ridiculous had taken place within the memory of men then living. In a letter to a friend, printed after the *Discours préliminaire*, Stephanus says that, having printed Valla's Latin translation of Herodotus, corrected by himself, and

prefixed to it an *Apologia pro Herodoto*, he was soon after informed that a French translation of the *Apologia* would soon be issued. Having before had one of his books translated—to the translator's satisfaction, perhaps, but to his own disgust—he determined to forestall his enemy on this occasion, by becoming his own translator. But after commencing the work, he threw it aside, and commenced "this work, or rather something resembling this work. For to tell the truth, my design was not to go so far; but in wishing to coast along the shore, I found myself out at sea."

This is probably the real explanation of the work: he commenced it, but, having suffered himself from the persecution of the religious ignorance of his day, and belonging as he did to a family in which learning was hereditary, and against which the sectarian intolerance of the time had consequently exhausted all appliances of annoyance and injury, he found it grow upon his hands, until it became the most admirable satire against the bigotry of ignorance in office, as well as the most interesting picture of the times, which has come down to us.

The following estimate of this work is taken from Renouard's *Annales de l'Imprimerie des Estienne:*

"This book, hastily written by a man whose numerous travels, whose deep sagacity and profound studies had furnished with immense knowledge, and to whom the ecclesiastical persecutions exercised against his family had caused an irritation which augmented a certain causticity of character—this book, I say, is stuffed full of anecdotes, bits of satire, short stories, sometimes amusing, sometimes ridiculous or absurd, and too often of bad tone; it shows also that he has thought but little of giving it a proper arrangement. At most, the subject-matter is classed in chapters; and many repetitions, which the slightest care would have avoided, would seem to show that the book was committed to the press as so written. Despite these faults, it is neve less a fund of anecdotic knowledge, a ure of minute facts, true or false, n with other things of a more elevated o therefore this book, so eminently rer table, had twelve or thirteen editions d the life of the author; and although it has been less read, many writers largely borrowed from it without givi the slightest credit.

"Can we not be allowed to believe these scandalous revelations, these ir tives, these jokes, of Henrie Estienne, other story-tellers, before and after many of whom can with difficulty be cused, have nevertheless had a certain ity, and have by this weakened, in a ure, any just reproaches we may be inc to make against them? It cannot be de that their cynical and bitter pleasar against bad priests, against the monk general, were only too well founded, that in these defamatory recitals then seldom more than slander."

The first edition was, as given above has no name, but was most probably p ed at Geneva. It contains neither a of chapters nor subjects, which are in a others.

The second contains a table, and probably printed also at Geneva.

The third is the same, and bears o title, *à Genève, par Pierre Chouët,* 1 *au Mois de Novembre.*

The fourth is 1567, *à Anvers, Henrich Wandelli*, and has the page vided into four parts of ten lines marked at the margin 10, 20, 30. The type is the same as that of the edition.

The fifth is 1568, *à Anvers, chez rich Wandelli.*

The sixth is 1569.

The seventh is 1570, *de l'impri de Guillaume des Marnes.* It clai

be *reveue & augmentée de plusieurs Histoires dignes de Mémoire;* but has only two considerable additions—at page 172, and at page 610. Besides these, are added at the end: *La Prosopopée de l'Idole aux Pèlerins,* with a *Huitain de S. B. aux Frères rasez.* The type is the same as that of the first edition.

The eighth is 1580, and is exactly like the other, except that the *Huitain,* which is quite free, has been omitted.

The ninth is 1579, *au mois de Mars,* without any name of place, but is supposed by Sallengre to have been printed at *La Rochelle.*

The tenth is 1582, and is supposed by the same authority to have been printed at the same place.

The eleventh is 1592, *à Lyon, par Benoit Rigaud.*

The twelfth is 1607, *sur les Halles.*

The thirteenth edition, which has replaced most of the others, was published at *La Haye,* 1735, three tomes in two volumes. This edition is enriched with the remarks of Le Duchat.

A new edition, which will be the fourteenth, is announced in Paris. It is to be edited by Paul Lacroix (the bibliophile Jacob), and will be in two volumes.

Sallengre, in the *Mémoires de Littérature,* to whom we are mainly indebted for the above list of editions, gives the following analysis of the *Introduction au Traité:* "Opinions have been greatly divided concerning the merit of this work. The monks, whom the author has so well characterized, have not failed to decry the work with all their might, and to speak of it as abominable; their enemies, on the contrary, to whom it has furnished weapons, have bestowed great praise on the book. Menage has not been favorable to these last. He says: '*The Apology for Herodotus,* by Henri Estienne, is a small affair—it is full of trifles.'

"It seems to me that there is a reasonable middle course to take. It is true, on the one hand, that there are many trifles in the book:

——interque nitentia culta
Infelix lolium, steriilesque dominantur avenæ.
VIRGIL. *Georg.*

The style of Henri Estienne is also diffuse and tiresome; he often repeats himself. For instance, he tells three times, at pages 257, 259, and 272, the story of a man who surprised his wife in adultery, killed her and his children by her, and then killed himself. The words of Leo X., *Quelles richesses nous a apporté cette fable de J. Christ,* are repeated in three different places —at pages 34, 500, and 501; and so with many other things. But, on the other hand, it cannot be denied that this book contains a great many singular and extraordinary facts, which cannot be found elsewhere, and which, without it, we would not have known, notwithstanding that some of them may not be true.

"The preface, which is long enough, contains principally the justification of Herodotus in many things for which he has been reproached, as for having filled his History with fabulous stories. For example, it was asked, 'Can it be believed that a king could so far forget himself as to show his wife naked to one of his ministers, as this author has written of King *Candaules?*' Henri Estienne, in order to show that this fact is not incredible, cites two examples: Suetonius, in his Life of Caligula, says that this emperor showed his wife in this condition to his friends. Henry, King of Castile, the son of John, being himself unable to have a child by his wife, had her have one by a young man of the country named Beltramus Cueva.

"They have also called fabulous, says our author, the story of the man who pretended to be a king, and was considered to be so for seven months; but, he says, dur-

[illegible]

"He then (chap. 7) speaks of the vices which these preachers have blamed in the dignitaries of the Church; and, for their [illegible], he says it would have been well as regards the prelates, to proclaim [illegible] end of the city to the other— [illegible] Madame [illegible]

[illegible]

one of these heads, and it is evident his materials are not wanting.

In speaking of the usurers (chap. 16), ays there was one in Venetia who ly pressed the preacher of the town to im against usurers, so as to force them uit that business, and leave him alone e field.

Henri Estienne then (chap. 18) passes e homicides which had been commit- during his time, and says they are so mon, that people have commenced to ain with the assassins, to cut the throats ich and such persons, as they would ain for a job with a mason or a carpen-

He quotes instances of husbands who e killed their wives, wives who have d their husbands; fathers and mothers have killed their children, and who have killed by them; brothers who have d each other; and, finally, murders mitted by ambushes, between irreconci- enemies. A single instance will enable judge of the rest: An Italian, although eiled for ten years with his enemy, ept a secret hatred against him. One vhile they were walking together in a place, the Italian took him from be- hung him down, and, placing his at his throat, threatened to kill him he denied God. The other, after sitation, resolved to do so, in order e death. The Italian had no soon- ned what he demanded, than he his dagger in his breast; and after- nt to boast of having revenged the most glorious way in the ving thus killed the soul of his well as his body!

this the author comes (chap. 19) lty of his age, of which he gives stances.

n (chap. 20) returns to the of the wickedness of the au- he Church, whose good quali- thus:

'Pour nombrer les vertus d'un Moine,
Il faut qu'il soit ord et gourmand,
Paresseux, paillard, mal idoine,
Fol, lourd, yvrogne, & peu savant:
Qu'il se creve à table en buvant,
Et en mangeant comme un pourceau,
Pourvu-qu'il sache un peu de chant,
C'est assez, il est bon & beau.'

'And,' he continues, 'it is not long ago, since the strongest proofs that a man was not of the Roman religion, and by consequence deserved to be burnt alive, was—*Qu'il ne paillardoit point, n'yvrognoit point, ne juroit point, & qu'il alléguoit la Saint Ecriture.*'

"It would take too long to quote here all the stories that Henri Estienne gives (chap. 21) concerning the wantonness of the monks. He also gives a list of those who were discovered to be Sodomites; for, as for those who were convicted of wantonness—

On compterait plutôt combien dans un printems,
Guenaud & l'Antimoine ont fait mourir de gens.

And elsewhere our author tells us that the first Council of Toledo had allowed priests to have each one mistress, for a certain sum of money. This was also the subject of the 75 and 91 articles of the 100 griefs which the Empire in a body presented in the time of the Emperor Maximilian, against the abuses of the court of Rome.

"The gluttony and drunkenness of the authorities of the Church find their place in succession (chap. 22); and, to be brief, *Vin Théologal & Table d'Abbé* are two proverbs which are longly commentated.

"Their thefts, homicides, and blasphemies, come in their turn (chaps. 23, 24, and 25). Upon the first point, he tells us, among other things, that a Cordelier of Milan, named Samson, amassed one hundred and twenty thousand ducats in preaching the crusade, and that he afterwards offered them for the papal chair. He next tells of another Cordelier who committed

four consecutive murders for love of a woman. Another assassinated five or six persons in a château, and afterwards set the house on fire. A Jacobin poisoned the Emperor Henry VIII. with the consecrated wafer.

"Blasphemies have always been, according to our author (chap. 25), very common among the authorities of the Church, as is shown by an ancient proverb: *Il jure comme un abbé*, or *comme un prélat*. He does not forget to class among the blasphemers the Pope (Leo X.) who said to the Cardinal Bembo, *Que de biens nous a acquis cette fable de J. Christ!*

"'But if,' continues our author (chap. 26), 'there is greater wickedness in our time than ever before, God has also punished it in stranger ways.' To prove this, he cites the cases of a certain criminal lieutenant, of Bonaventure Desperiers, of the chancellor and legate of Prat, of Etienne Poncher, the Archbishop of Tours, of John Buze, councillor of the Parliament, all of them great *burners*, etc.

"In the second part of this chapter, the author shows the grossness and dense ignorance which prevailed in the fifteenth and sixteenth centuries.

"To prove this, he enters (chap. 28) into the details of how the people fed and dressed themselves in those times. According to him, their ways were exceedingly gross; he shows the same thing from their way of building, their work, their language, and style of thinking. Their verses had an admirable grace, as may be seen from the two following epitaphs:

Et mourut quatre cens & neuf,
Tout plein de vertu comme un œuf.

Qui jacet intus
Fuit Carolus Quintus
Dic pro illo bis vel ter
Ave Maria & Pater noster.

"According to our author (chap. 29), the authorities of the Church at this time were densely ignorant, and he has no great trouble to prove it. Menot reproaches them that in their chambers, instead of books, were found bows, swords, or other weapons. There were some of them who could not read, and the majority of them did not understand Latin—as, for example, the priest who in baptizing said, *Baptizo te in nomine Patria et Filia et Spiritua Sancta*. And the author assures us that he has heard some of them, in consecrating the mass, say, *Hoc est corpus meum*. Another, hearing the laws called *Clementina* and *Novella* quoted, became greatly enraged at the citation of the testimony of wantons. 'As for Greek,' says the author, 'they may be pardoned at never having heard of it, since more learned people than they are not ashamed to say, *Græcum est, non legitur*; or *Transeat, Græcum est*.'

"'I have no doubt,' continues our author (chap. 30), 'that among the things it will be difficult for posterity to believe, is the fact that our predecessors were prevented the reading of the Scriptures.' He then says that an old man, one of the most reverend, was in the habit of saying publicly 'I am astonished at what our young people quote to us from the New Testament. By George, I was more than fifty before I knew what the New Testament was.'

"It is impossible not to laugh in reading the facetious commentaries the preachers made upon the texts of Scripture. For example (chap. 31), Menot, in telling the judgment of Solomon, adds that the two women disputed in the presence of the king, and that one of them swore by her faith, upon which the king said to her, 'Be silent, for, as I see, you have never studied at Angers or Poictiers, in order to know how to plead.'

"The same preachers, as is here proved at length (chaps. 32, 33), abused texts of Scripture, either through ignorance or vice. Among others, he tells of one

found the mass in these words of Scripture: *Invenimus Messiam.* 'But,' continues our author (chap. 34), 'the episcopal seat of the most idle and really monkish stories is to be found still in the book entitled, *Legende dorée des Saints et des Saintes*, etc.; while the preachers filled their sermons with the stories taken from this and similar books.' We read there, among other things, that Saint Macaire performed seven years of penitence on thorns and bushes, for having killed a flea; and that Saint Francis killed a man with gladness of heart, in order to have the pleasure of resuscitating him. We find also (chap. 35) that '*un jour la Vierge Marie étoit entrée en la chambrette d'un Moine nommé Alain, et lui avoit fait un anneau de ses cheveux, avec lequel elle l'avoit épousé—En somme, qu'elle étoit aussi familière avec lui qu'une femme a coutume d'être avec son mari.*'

"The preachers did every thing to make their hearers laugh or cry (chap. 36), nor did they forget meanwhile to do every thing to acquire a reputation for sanctity, and to obtain money.

"The avarice and great riches of the authorities of the Church make the subject of a long chapter (38). The author shows the means they used to obtain their wealth. They had always before their eyes the maxim, *Lucri bonus odor ex re qualibet.*

"'But,' says our author (chap. 39), 'although our predecessors have already discovered the wickedness of the authorities of the Church, and a portion of their false miracles, they still maintain themselves as before.'

"Then follow a great number of satirical epitaphs which were made for various popes, and among them one which was made for a bishop who had been a Cordelier:

Nudipes antistes, non curat clerus ubi stes;
Dum non in cœlis, stes ubicumque velis.

This bishop was Henri Knoders, called in German *Gurtelknopf*, the son of a baker of *Ysne*, in Swabia, who, having been taken by the Emperor Rodolph I., in 1278, from a convent of Cordeliers at *Lucerne*, became Bishop of *Bale*, and afterwards Archbishop of *Mayence*, where he made himself so hated, that after his death they composed this epitaph, which may still be seen upon one of the pillars of the cathedral church of that city.

"Henri Estienne finishes his work (chap. 40) by showing that after posterity shall be astonished at the long duration of these great abuses, it will be no less astonished at the fact that the discovery of these abuses has cost their lives to so many persons persecuted by the clergy, and will find such a history much more extraordinary than any surprising thing which may be read in Herodotus."

—o—

Thomas Bancroft's Epigrammes and Epitaphs.

TWO BOOKES OF EPIGRAMMES AND EPITAPHS. *Dedicated to two top-branches of gentry:* Sir Charles Shirley Baronet, and William Davenport Esquire. Written by THOMAS BANCROFT. London. *Printed by* I. OKES, *for* MATTHEWE WALBANCKE, *and are to be sold at his shop in Grayes-Inne-gate.* 1639. [4to, pp. 86.]

This is a scarce and interesting production of THOMAS BANCROFT, who was afterwards the author of *The Heroical Lover* (8vo, 1658), and also of the *Glutton's Feaver* (4to, 1633). The present work commences at once without any prefatory introduction: the first epigram being addressed to his patron Sir Charles Shirley, Baronet; the two next to the Reader; and the fourth *To his Booke.* The great majority of the epigrams in the First Book are addressed to various individuals—some of them friends and neighbors of the author, or public characters, such as poets and eminent men of the

time—among whom may be enumerated Randall, Shirley, Ben Jonſon, May, Sir Philip Sidney, Shakeſpeare, Sir Aſton Cokaine, Overbury, Donne, Ford, Quarles, etc., etc. The Second Book is nearly altogether on ſacred and moral ſubjects.

Theſe epigrams are many of them not without merit, and we quote one or two from the Firſt Book as ſpecimens of the work. Bancroft was a native of Swarkeſton, or Swarſton, in Derbyſhire, not far from the Peak. The firſt we give is—

An Epitaph on his Father and Mother, buried neare together in Swarſton Church.

Here lies a paire of peereleſſe friends
Whoſe goodneſſe like a precious Chaine
Adorn'd their ſoules in liues and ends;
Whom when detractions ſelfe would ſtaine,
She drops her teares in ſtead of gall,
And helps to mourne their Funerall.

Bancroft was a contemporary with Shirley, the poet at Catherine Hall, in Cambridge, as we learn from the following epigram *To James Shirley:*

James, thou and I did ſpend ſome precious yeeres
At *Katherine-Hall*; ſince when, we ſometimes feele
In our Poetick braines (as plaine appeares)
A whirling tricke, then caught from *Katherine's* wheele.

21. *To Ben Jonſon.*

As *Martials* Muſe by *Cæſars* ripening rays
Was ſometimes cheriſht, ſo thy happier dayes
Joy'd in the Sun-ſhine of thy Royall IAMES,
Whoſe Crowne ſhed luſtre on thine Epigrammes:
But I, remote from favours ſoftering heate,
O're ſnowy Hills my Muſes paſſage beate,
Where weeping Rocks my harder Fates lament,
And ſhuddering Woods whiſper my diſcontent.
What wonder then my numbers, that haue rowl'd
Like ſtreames of Tygris, run ſo ſlow and cold?

78. *To Trent.*

Sweet River, on whoſe flowery Margin layd,
I with the ſlippery Fiſh haue often play'd
At faſt and looſe: when ere th' enamour'd ayre
Shall in ſoft ſighes mine ecchoed accents beare,
Gently permit the ſmoother verſe to ſlide
On thy ſleeke boſome, and in tryumph ride
Unto the Mayne: where when it ſounds along
Let Tritons dance, and Syrens learne my ſong.

79. *To Swarſton.*

Swarſton, when I behold thy pleaſant ſight,
Whoſe River runs a progreſſe of Delight,
Joy'd with the beauties of freſh flowery plaines,
And bounteous fields, that crowne the Plow-man's paines;
I ſigh (that ſee my native home eſtrang'd)
For Heaven, whoſe Lord and tenures never chang'd.

81. *To Grace-dieu.*

Grace-Deiu, that under Charnwood ſtand'ſt alone,
As a grand Relicke of Religion,
I reverence thine old (but faithfull) worth,
That lately brought ſuch noble Beaumonts forth,
Whoſe brave Heroick Muſes might aſpire,
To match the anthems of the Heavenly Quire.
The mountaines crown'd with rockey fortreſſes,
And ſheltering woods, ſecure thy happineſſe,
That highly favour'd art (though lowly plac'd)
Of Heaven, and with free natures bounty grac'd.
Herein grow happier, and that bliſſe of thine
Nor pride ore-top nor Envy undermine.

89. *On Sir Philip Sidney.*

Idols I hate, yet would to Sidney's wit
Offer Caſtalian healths, and kneele to it.

112. *To Sir Thomas Overbury, on his Wife.*

Others by Children lengthen out their life,
Thou onely art eterniz'd by thy wife.

118. *To Shakeſpeare.*

Thy Muſes ſugred dainties ſeeme to us
Like the fam'd apples of old Tantalus:
For we (admiring) ſee and heare thy ſtraines,
But none I ſee or heare thoſe ſweets attaines.

119. *To the ſame.*

Thou haſt ſo uſ'd thy Pen (*or ſhooke thy Speare*)
That Poets ſtartle, nor thy wit come neare.

136. *To Dr. Donne.*

Thy Muſes gallantry doth farre exceed
All ours; to whom thou art a *Don* indeed.

192. *To John Ford the Poet.*

The Verſe muſt needs be current (at a word)
That iſſues from a ſweet and fluent *Ford*.

193. *To his brother John Bancroft deceased.*

You ſold your Land, the lightlyer hence to goe
To forraine Coaſts: (yet Fates would have it ſo)
Did ne're *New-England* reach, but went with them
That journey towards *New Jeruſalem.*

It appears, from this epigram, that his elder brother, who inherited the paternal property in Derbyſhire, ſold it, to go out as a ſettler in New England, but died before he arrived, probably on his paſſage there. From the following epigram to Francis Quarles it ſeems probable that Bancroft had at one time intended to have written a poem upon the principal events of our Saviour's life, but, having been foreſtalled by Quarles, had afterwards abandoned his intentions:

233. *To Francis Quarles.*

My Muſe did purpoſe with a pious ſtrife
To have trac'd out my ſinleſſe Saviours life:
But thou hadſt lanch'd into the Maine (I heare)
Before my Barke was rigg'd; which ſhall forbeare
To interrupt ſo praiſ'd an enterprize
('Bout which with Quarles no quarrels ſhall ariſe).
Ply then thy ſteerage, while deficient gales
My wiſhes ſtill ſupply, and ſwell thy ſailes.

The Firſt Book concludes with another epigram to Sir Charles Shirley, Baronet, to whom this book is dedicated. The Second Book is addreſſed to William Davenport, Eſquire, and is chiefly on religious ſubjects. The following epigram is the

91. *Of Heaven.*

When I admire ſome ſtarres, whoſe magnitude
Doth the earths vaſtneſſe many times include:
And thoſe leaſt Lights more radiant to behold
Than Diamonds, or Diadems of gold:
Methinkes I feele my lightned heart (inflame
Of rapture) mount to that illuſtrious frame,
Yet fall backe like a dying ſparke, that muſt
Be turn'd to aſhes, and confuſ'd with duſt.
But (O the wonder!) when the pavements are
So rich: how glorious, how tranſcending faire
Is the great Chamber!) and how bright that face
Where pretious beames of beauty, glory, grace,
Are ſweetly all (as flowers for ſacrifice)
Commixt, and offered to joy-raviſht eyes.

We alſo give the concluding one:

242. *To William Davenport Eſquire.*

Some argue (as blind phantaſie invents)
That active diſcords of the elements
Did worke the World up from its articke maſſe;
But howſoere (to let that fiction paſſe)
Some verball jarres betwixt my ſelfe and you,
Have made a world of reall love enſue
In our affects: Which when I violate
By mixing friendſhip with one dramme of hate,
Let Phœbus give me for a Lawrell Crowne
A wreath of Snakes, to hiſſe my Poems downe.

Bancroft was a near neighbor of Sir Aſton Cokaine, in Derbyſhire, with whom he lived on terms of friendſhip, and to whom he had addreſſed one of his epigrams (No. 120); in return for which Cokaine paid a ſimilar compliment to Bancroft in his *Small Poems of Diverſe Sorts*, publiſhed in 1658 (8vo), where, in the Firſt Book of Epigrams, is the following:

To Mr. Thomas Bancroft.

Sir, in your Epigrams you did me grace
T' allow me 'mong your many Friends a Place.
T' expreſs my gratitude (if Time will be
After my death ſo courteous to me
As to vouchſafe ſome few years to my name)
Freely enjoy with me my utmoſt Fame. (p. 156.)

He alſo addreſſed ſome other "*Encomiaſtic Verſes*" *To his very good friend Mr. Thomas Bancroft, on his Works*, in which he ſpeaks of his having redeemed their native land of Derbyſhire from obloquy—

that never as I knew
Afforded us a Poet until you—

and that, as—

Virgil by 's birth to Mantua gave renown,
And ſweet-tongued Ovid unto Sulmo town,
Catullus to Verona was a fame,
And you to Swarſton will become the ſame.
Liue then, my friend, immortally, and prove
Their envy that will not afford thee love.

Cokaine wrote two other copies of encomiaſtic verſes to the ſame perſon: one *To my learned friend Mr. Thomas Bancroft, upon his Book of Satires*, meaning probably his *Epigrammes and Epitaphs*, in which he ſays—

by a new example, the advantageous results of persistence in the matter of erudition. I have, however, as will be seen, thought it right to make an exception in favor of one of the intermediate editions, which seems to me worthy of notice for many reasons.

I will call attention, in passing, to the debate which took place between Erasmus and Polydore Virgil, concerning the publication of Erasmus's work. Polydore Virgil complained somewhat sharply at first, not only of the plagiarism which he imputed to his friend, but also of the silence Erasmus guarded upon his work, anterior by two years (1498) to that of Erasmus. Polydore Virgil had probably forgotten that he himself was not entirely free from all charges of this sort, and that Philip Beroald could have accused him of some borrowings. However that may be, Erasmus answered his friend, with a simplicity that was real or perhaps malicious, that he had neither copied from nor mentioned the book, because he had never heard of it. The quarrel stopped there, and the two rivals remained friends, as it appears. Polydore Virgil, however, never went beyond his first essay, and left the field free to Erasmus. Literary quarrels do not always end so easily nor so pleasantly; and thus the conclusion of this affair, in my opinion, shows the character of Polydore Virgil to be most praiseworthy.*

The edition which I indicate as the second belongs, it is true, to the class of intermediate editions which do not contain the complete labors of the author; but as this edition, compared with the first, is in a measure an entirely new work, on account of the numerous additions it has received, —as it was also printed under the personal inspection of Erasmus, and by the most celebrated printer of Italy during the sixteenth century, it could not and should not be omitted in this list. This edition, which is very rare, and greatly prized by bibliophiles, deserves to be equally valued by scholars, since it belongs essentially to the history of the labors of Erasmus upon his *Adagia*.

The edition of 1520, by the same printer, is a little less rare, and not so much prized as that of 1508.

The third edition mentioned is that of *Paris*, by *Robert Stephens*, 1558, and contains the complete work of Erasmus, without any interpolations or curtailing, and enriched with notes by the learned Henry Stephens. This edition is certainly one of the best, either for the beauty of the impression, the correctness of the text, and further, which should be noticed, for the scrupulous fidelity with which the work has been reproduced as the author himself gave it in the edition of *Basle*, 1536, folio.

The fourth edition cited, that of *Venice*, 1575, and the reimpression in 8vo, of 1693, have the peculiarity that the name of Erasmus is not mentioned in the title of the book, and that with these two editions, or, to speak more exactly, with the edition of 1575, began the system prescribed by the Council of Trent, and which was adopted by many publishers, in France and elsewhere, even in Protestant countries, and which consisted in submitting the works of Erasmus to a rigorous censorship, and omitting such portions as faith and good morals thought necessary, before allowing the reimpression or the perusal of the work. I will give here the text of the *Décret* which concerns Erasmus in the *Index Librorum Prohibitorum*, published at Antwerp, in 1570, small 8vo (page 22):

"Desiderii Erasmi Roterodami Colloquiorum liber, Moria, Lingua, Christiani Matrimonii Institutio, De Interdicto esu carnium, Ejusdem Paraphrasis in Matthæum,

* A bibliographical description and study, by William Sterling, of this first edition, will be found in the publications of the Philobiblon Society of London.—Ed.

quæ a Bernardo Tomitano in Italicam linguam conversa est; cætera vero opera Ipsius, in quibus de religione tractat, tandiu prohibita sunt quandiu a Facultate Theologica Parisiensi vel Lovaniensi expurgata non fuerunt.

"Adagia vero ex editione quam molitur Paulus Manutius permittentur: interim vero quæ jam edita sunt, expunctis locis suspectis judicio alicujus Facultatis Theologicæ Universitatis Catholicæ, vel Inquisitionis alicujus Generalis, permittantur."

The official mission attributed to Paul Manutius by the ecclesiastical authority, had, as may be seen by the terms of the decree just quoted, for special object the suppression in the work of Erasmus of all the passages, either long or short, as also all the words, which seemed in any way calculated to injure the purity of faith or behavior, as well as every thing which appeared irreverent or abusive of those in authority.

The result of these labors appears in the editions of 1575 and 1603. In noticing this fact, only as a bibliographical anecdote, I intend neither to justify the political or religious boldness of Erasmus, nor to insinuate the slightest blame against the ecclesiastical authorities, who were alarmed not entirely without reason. A great number of passages from the *Adagia*, and even entire articles, may be considered as real pamphlets against the princes, the priests, the monks, in a word, against every thing the people had been accustomed up to that time to respect. We should not, therefore, be irritated, or even astonished, at the precautions of the Council of Trent, whose learning and pious intentions cannot be doubted; we must, however, recognize, from a literary point of view, that the edition of Paul Manutius, and all those which were printed from his, or in the same spirit, do not give us the genuine work of Erasmus, since they contain alterations both of the text and the spirit of the work. These editions may, it is true, still offer some philological interest; but as an expression of the religious opinions of the time, and particularly as an expression of that mixed opinion which sought to keep a middle path between the ardent reform of Luther and the absolute doctrines of the Church—an opinion of which Erasmus may be considered as the representative and the organ—these editions can have neither interest nor value.

I will say as much of the edition of Geneva (*Coloniæ Allobrogum*), 1612, copied from that of Paris (*Michel Sonnius*), 1579, although the considerable supplements or additions it contains give it some philological value. This edition, as well as that of Manutius, as the editor expressly declares in his preface, has undergone numerous suppressions, and does not give faithfully the genuine work of Erasmus. This edition has, however, over the other, the advantage of giving, at the end of the *recherches* of Erasmus, a certain number of special collections of proverbs, which it would be difficult to obtain separately, and which make a valuable supplement to the principal work. This edition, as all those which have been made in the same way, still deserves, although mutilated, a place in a learned library, but they cannot take the place of the original or the complete editions.

The last edition which I cite is that which makes part of the complete works of Erasmus. This edition, published in Holland, has suffered neither from official suppressions nor from officious corrections; and for the accuracy of the text, as well as for the beauty of the impression, it appears to me to deserve consideration as being the best, and therefore preferable to all the others.

There is, then, as we have seen, a choice to make among the numerous editions of the *Adagia*; it is, in fact, necessary to distinguish between the complete editions and

there did not exist, as in our day, a multitude of journals as the organs of the most active publicity; if we will consider also that at this time the people did not read, and that a pamphleteer could address only those who were professedly learned, we shall not be surprised that Erasmus profited by the occasion which presented itself of giving a free course to his opinions in a book which every one wished to read, and which must have obtained a greater circulation if its readers should chance to find in it matters which they would not have thought of seeking in it. The work thus doubly commended itself to the men of letters of the time, who were all more or less partisans of a social reform, and the result proved that Erasmus had attained his end. His book obtained an immense success, and the very care which the ecclesiastical authority took, if not to suppress, at least to correct it, is a new proof of this success.

Was this rapid and incontestable success of the *Adagia* justified by the intrinsic merit of the work, and independent of the accessory causes which I have just noticed? Can it justify itself to-day, when philological studies seem to be so much further advanced?

To these two questions I do not hesitate to answer in the affirmative, and I have no fear of being contradicted. Considered only in itself, this immense repertory of proverbial Greek and Latin locutions evinces a long course of study, continued with as much perseverance as sagacity. It was, as it seems, and as we know, a study of predilection for Erasmus, and to which he brought all his reading and all his studies: he thus succeeded in composing a collection which is single not only down to his time, but even to ours. For it is just, and perhaps also necessary, to recall the fact here, that it is in this book of the *Adagia*, as in a common store-house, free to the use of all, that writers since his day, who have interested themselves in *Proverbs*, have come for their material. It will, therefore, be but just to Erasmus to recognize this book as one of those which most honor his memory, as a scholar, and as the veritable philological encyclopædia of the sixteenth century.

Some critics have, it is true, reproached Erasmus for having admitted in his collection a sufficiently large number of particular sayings which cannot be considered as genuine *Proverbs*, in the acceptation which is given now-a-days to this word. This observation is not void of foundation; but it in no way lessens, in my opinion, the merit of the work, which none the less contains, with but few exceptions, all the proverbs used by the ancients, with all the explanations necessary to aid in making them understood. The book, therefore, sins much more by excess of information than by want of it, and this excess should in no way lessen its merit. Erasmus, besides, did not define the word *Proverb* exactly as we do now; the definition he had given (*Celebre Dictum, scita quapiam nouitate insigne*), allowed him to introduce into his collection certain forms of speech which should not appear in a special collection of *Proverbs*, because for us a *proverb* is not only a *word, a well-known sentence, remarkable by its form*, but, more rigorously, *a maxim of conduct, of practical morality, become so popular by its expression, that all the inhabitants of the same country understand it and express it by the same formula.* Perhaps, in our time, Erasmus would have modified the form of his book: in his own day, and according to his own ideas, its form was exactly what it should be.

A journal which enjoys a great literary authority, the *Edinburgh Review*, gave some years ago a very remarkable article upon Erasmus, which was reproduced in French in the *Revue Britannique* (February, 1836, tom. i. pp. 230-260). I quote

from this article, which for many reasons deserves to be read entirely, the opinion given upon the *Adagia*:

"Erasmus was living quietly in the city of Boulogne—an important work occupied all his time; he had read and studied the ancient authors, not to correct an *upsilon*, or to alter the form of a *digamma*, but to discover in them the decrees of a wisdom of another age. What had been the thought and morality of this other world? Upon what foundation had its superstructure been raised? Could we not unite and condense the Axioms, the Adages, the Theorems, the Witticisms, the Sentences, the Proverbs, which formed a *τεῦχος* of this departed civilization? For a civilization is always epitomized in this way. Doubtless the enterprise was possible, but it was gigantic. Erasmus accomplished it; but still this did not satisfy him: he thought this labor useless unless he accompanied it with commentaries, anecdotes, examinations, and copious notes. It was an immense repertory to which all the world, after Erasmus, repaired. The *Adagiorum Chiliades* have been the common treasure of all scholars, men of wit, journalists, writers, polygraphs. The greater part of the original ideas which the moderns have made valuable belong to this general stock; and more than one brilliant page, whose freshness and modern vivacity you have admired, has no other origin than this fine collection, in which the author was not contented to heap up ancient learning, but has pushed complaisance and foresight to the point of facilitating the researches of scholars, and even of offering them their work all performed."

I regard this opinion as being as exact as well expressed; and I will add nothing more here, unless it may be the wish, which I have formed more than once, of seeing the press of our time reproduce, in a commodious and portable form, a book which I consider indispensable to every well-composed library. An attentive revision of the texts cited by Erasmus, and some short notes, would suffice to make the work thoroughly suited to the present state of learning. I am even astonished, I confess, that Germany, so much less oblivious than we are of the labors of her forefathers, has not yet thought of giving to modern libraries a new edition of the *Adagia*. This would be, in my opinion, a real service rendered to the science of philology and to the history of civilization.

As Erasmus, in this book, as well as in the greater part of his numerous writings, has not failed, I do not say to seize, but to create the occasion of expressing his ideas upon politics, upon religious institutions, in a word, upon every thing that touches the organization of society, it cannot appear improper to say a few words here of the part Erasmus thought it necessary to take in the agitations of his time.

Erasmus, strengthened by sound theological studies, endowed with a mind keen as it was broad, with a judgment as sure as profound, but dominated by a too strong tendency for satire—Erasmus, by his knowledge and by his good natural sense, belonged to that moderate class, so rare and so seldom listened to in revolutions, who prefer peace before every thing, and who wish to wait for the best and most desirable time for reforms, rather than to compromise them in the present and in the future by passion and violence. This, it seems to me, was the foundation of the thought of Erasmus; but did he perhaps always know how or wish to keep himself thus strictly within the limits of a wise reserve? Why, if he disapproved the bold rage of Luther, and the revolutionary violence of this implacable reformer, why did he show himself so hostile to those in authority? why did he pursue, with his perpetual sarcasms, the princes, the bishops, the priests, and especially the monks? Odious to Luther and to all those who had taken part for an absolute reform, Erasmus began to render himself suspected and then odious to the party of the Catholic Church also; while his apparent moderation passed with both sides for connivance, or at least for weakness. In these periods of troubles and violence, it is difficult, I know, to maintain a perfect neutrality between the good and the

evil, because the good and the evil are perhaps equally divided between the opposing parties; but even the most vulgar prudence, in such a case, advises either silence or at least great reserve in the use of the means of publicity. Erasmus seems to me to have wanted this reserve; for it was in no way necessary, in my opinion, to introduce in a work purely of erudition, a quantity of theological and political digressions, foreign to the matter of the book, and which, by their position even, were much less like serious and profound treatises than like pamphlets, the usual expression of the passions or the irritation of the moment. I would, therefore, have preferred, for the glory of Erasmus himself, that he had remained exclusively a philologist in his works of erudition, as he knew how to show himself a theologian in his works of theology.

Despite this judgment, however, which touches more the form than the matter of the writings of Erasmus, I in no wise intend to condemn all the opinions of this illustrious scholar; on the contrary, I think that he held a sufficiently exact view of the dominating opinions of the period in which he lived, and that his works deserve to be read with attention by any one who might wish to form an exact idea of the condition of the minds of men during the sixteenth century. Only, it is necessary to say that, despite all the knowledge, all the breadth, and all the sagacity of his mind, Erasmus had not that firmness of judgment and that force of character which alone is able to maintain itself above and beyond all passion. The life of Erasmus deserves to be studied as well as his writings; in consequence, I will indicate here the principal works devoted to the biography of this illustrious philologist:

Erasmi Vita, partim ab ipsomet Erasmo, *partim ab amicis descripta; accedunt* Epistolæ *illustres*. *Lugduni Batavorum*, 1642 or 1649, small 12mo.

Sam. Knight's Life of Erasmus. *London*, 1726, 8vo.

Vie d'Erasme, *dans laquelle on trouvera l'histoire de plusieurs hommes célèbres avec lesquels il a été en liaison, l'analyse critique de ses ouvrages et l'examen impartiel de ses sentimens en matière de religion, par* M. de Burigny. *Paris*, *De Bure*, 1757, 12mo, 2 vols.

Life of Erasmus, *by* J. Jortin. *London*, 1758, 4to, 2 vols.; and 1808, 3 vols. 8vo.

Ch. Butler's Erasmus. *London*, 1825, 8vo.

Neither of these works is completely satisfactory, although they can all be consulted with advantage. It is principally in the writings of Erasmus himself, in his curious prefaces and in his voluminous correspondence, that we must seek the history of the life and opinions of this celebrated man. I will also mention the above-quoted article in the *Edinburgh Review*, translated into French and printed in the *Revue Britannique* for February, 1836. Nowhere, perhaps, has Erasmus been better or more skilfully appreciated. Some ingenious considerations upon the *Character of Erasmus* may be found in a *Notice littéraire* by M. Nisard, which, after being printed in the *Revue des Deux-Mondes*, is placed at the head of a new translation of the *Eloge de la Folie*, which makes part of the *Bibliothèque d'Elite*, published by *M. Gosselin, Libraire, Paris*, 1842, 12mo.

In addition to the works quoted by M. Duplessis, we may add the following, for those interested in studying the life and time of Erasmus, as the representative man of the revival of learning:

Nausea (Friderichus). *Oratio Funebris Desid. Erasm.* Paris, 1537, 8vo.

Calckacuter (Bartholomæus). *Oratio de Erasmo Roterodamensi.* Wittem., 1557, 8vo.

Merula (Paul). *Vita Des. Erasmi ex*

ipsius manu fideliter representata. Lugd.-Bat., 1607, 4to.

La Bizardiere (Michel David.) *Histoire d'Erasme, sa Vie, ses Mœurs, sa Mort, et sa Religion.* Paris, 1721, 12mo.

Gaudin (Johann). *Leben des Erasmus von Rotterdam.* Zürch, 1789, 8vo.

Hess (Salomon). *Erasmus von Rotterdam, nach seinem Leben und seinen Schriften.* Zürch, 1790, 2 vols. 8vo.

Wagner (Gottlieb Heinrich Adolph). *Leben des Desiderius Erasmus.* Leipsic, 1802, 8vo.

Mueller (Adolph). *Leben des Erasmus von Rotterdam.* Hamburg, 1828, 8vo.

Gayr (Johannes). *Disquisitionis de Vita Erasmi Specimen.* Kilon, 1829, 4to.

Eck (Carel Fransen Van). *Oratio de Des. Erasmi in Doctrinam Moralem Meritis.* Davent., 1831, 8vo.

Marsolier (Jacques). *Apologie, ou Justification d'Erasme.* 12mo.

Vieilh (P. Gabriel de Toulon). *Critique de l'Apologie d'Erasme de l'Abbé Marsollier.* Paris, 1719, 12mo.

Miscellaneous Items.

A Drinking-Song in Honor of Franklin.

In the *Mémoires de l'Abbé Morellet, de l'Académie Française, sur le dix-huitième Siècle et sur la Révolution,* etc., 8vo, Paris, 1821, is the following song, composed by the Abbé Morellet, for a festive occasion, and which gives a very pleasant picture of Franklin as a dinner-companion.

We translate some introductory remarks from chapter xv. vol. i., in which the song occurs:

"I published, in 1786, the translation of the *Notes on Virginia,* by M. Jefferson, Minister of the United States to France, who had in this position succeeded to Benjamin Franklin, and who has since been secretary of state in his own country, and President of Congress.

"It is a useful book for a knowledge of that country—an interesting work, varied, enriched with philosophical observations, full of justice and reason. This somewhat important work became, as did almost all my works, the prey of the booksellers: a volume in octavo, of more than four hundred pages, was entirely lost for me.*

"About this time a great loss occurred to our society at Auteuil, in the departure of Franklin, who returned to America. He lived at Passy, and the communication was easy between Passy and Auteuil. We were in the habit of dining at his house once a week—Madame Helvetius, Cabanis, and the Abbé de la Roche, his two guests, and myself, who often accompanied them. He also came very frequently to dine at Auteuil, and our reunions were very gay.

"It was for one of these dinners, I forget upon which anniversary of his birthday, or of American liberty, that I wrote the following song:

Air—*Camarades, lampons.*

Que l'histoire sur l'airain
Grave le nom de Franklin,
Pour moi, je veux à sa gloire
Faire une chanson à boire;
Le verre en main,
Chantons notre Benjamin.

En politique il est grand;
A table joyeux et franc;
Tout en fondant un empire
Vous le voyez boire et rire;
Grave et badin,
Tel est notre Benjamin.

* Jefferson, in his correspondence, speaks in the severest terms of this work, as a job done by a bookseller's hack, in a slovenly way. He was wrong in this opinion, as in most others where his vanity obscured his judgment. The work was timely and very well done, and should not be overlooked in any bibliographical study of the influence of American literature in hastening the first French Revolution.

Comme un aigle audacieux,
Il a volé jusqu'aux cieux,
Et dérobé le tonnerre
Dont ils effrayaient la terre,
Heureux larcin
De l'habile Benjamin.

L'Américain indompté
Recouvre sa liberté;
Et ce généreux ouvrage
Autre exploit de notre sage,
Est mis à fin
Par Louis et Benjamin.

On ne combattit jamais,
Pour de plus grands interêts;
Ils veulent l'indépendance
Pour boire des vins de France,
C'est là le fin
Du projet de Benjamin.

Le Congrès a déclaré
Qu'ils boiraient notre claré,
Et c'est pour notre champagne
Qu'ils se sont mis en campagne,
De longue main
Préparés par Benjamin.

L'Anglais sans humanité,
Voulait les réduire au thé;
Il leur vendait du vin trouble
Qu'il leur faisait payer double,
Au grand chagrin
De leur frère Benjamin.

Si vous voyez nos héros
Braver l'Anglais et les flots,
C'est pour faire à l'Amérique
Boire du vin catholique,
Vin claire et fin
Comme l'aime Benjamin.

Ce n'est point mon sentiment
Qu'on fasse un débarquement:
Que faire de l'Angleterre?
On n'y boit que de la bière,
Fâcheux destin
Au dire de Benjamin.

Ces Anglais sont grands esprits,
Profonds dans tous leurs écrits,
Ils savent ce que l'air pèse;
Mais si leur cave est mauvaise,
Ils sont en vain
Savans comme Benjamin.

On les voit assez souvent
Se tuer de leur vivant;
Qu'y feront les moralistes,
Si les pauvres gens sont tristes
Faute de vin
Comme le croit Benjamin?

Puissions-nous dompter sur mer
Ce peuple jaloux et fier!
Mais après notre victoire,
Nous leur apprendrons à boire,
A verre plein
La Santé de Benjamin."

The Abbé continues thus, after speaking of Franklin's love of Scottish airs: "He sometimes accompanied me in singing these airs upon the *harmonica*, an instrument, as is known, of his own invention.

"His company was delightful, a perfect good nature, a simplicity of manners, a straightforwardness of character which made itself felt in the smallest matters; an extreme indulgence, and, above all, a sweet serenity which easily became gayety: such was the society of this great man, who had added his country to the number of independent states, and made one of the most important discoveries of the age.

"He spoke but seldom continuously, except when telling stories, a talent in which he excelled, and which he loved a great deal in others. His stories had always a philosophic aim. Many were in the form of apologues, which he himself had invented, and he applied with infinite justness those he had not made.

"In my manuscript *Ana*, prepared according to Locke's method, in two volumes octavo, I have preserved many of these stories and a great number of anecdotes concerning Franklin. I sent many of these to the *Moniteur* during the first months of 1790."

The Abbé Morellet may have sent many of these anecdotes to the *Moniteur*, but they were never printed there. An examination of the files for 1790 and 1791 will show that only six or eight stories concerning Franklin, none of which are either of

great intereſt or importance, were printed in that journal.

Of the two volumes of *Ana*, no trace appears in the ſale-catalogue of the Abbé's library. It is, however, very probable that they are ſtill in exiſtence, and may be yet diſcovered. It is a curious bibliographical fact that Baſkerville's types, after being uſed by Beaumarchais in printing his edition of Voltaire, were uſed up in printing the *Moniteur* for 1790 and other years.

Photo-Lithographic Fac-Similes

OF THE EARLIEST AUTHORITATIVE TEXTS OF

SHAKESPEARE'S WORKS.

Produced, by expreſs Permiſſion, under the immediate Superintendence of Mr. H. STAUNTON, *from the Originals in the Libraries of Bridgwater Houſe and the Britiſh Muſeum.*

UPON the writings of no author of this country has ſo much labor been beſtowed as upon thoſe of Shakeſpeare; and by none has it been more deſerved. Yet, admirable as are the diligence and ſagacity which have been expended on his works, infinite as our obligations are to the editors and commentators who have devoted themſelves to his illuſtration, there are few readers intimate with the hiſtory and literature of the Elizabethan period who can help ſeeing that much ſtill remains to be effected before the precious heritage which he has bequeathed to us can be enjoyed in all its opulence and grandeur. The cauſes of this are not far to ſeek. The beſt and largeſt part of Shakeſpeare's works were written for the ſtage, for oral, not for printed communication. Of thoſe plays which were iſſued during his life, there is no reaſon to believe that any one was ſuperintended through the preſs by himſelf.

The firſt collected edition of his dramas was not printed, indeed, until ſeven years after his death. He wrote in the colloquial language, and he employed many phraſes and expreſſions the meaning of which has changed; and others, the meaning of which has become obſolete. He abounds, too, in alluſions to cuſtoms, individuals, occurrences, and opinions, the memory of which is obſcured, or has paſſed away; and his plots were often derived from external ſources now uncertain or unknown. It is obvious that the firſt and moſt important ſtep toward the appreciation of Shakeſpeare's immeaſurable riches, variety, and comprehenſion, is to aſcertain, with as much preciſion as poſſible, *what were the actual words he wrote.* Upon this the other conſiderations juſt adverted to muſt, in a great degree, depend: and this naturally leads to the inquiry, *When and in what manner were his plays firſt made public through the preſs?*

Shakeſpeare began to write for the ſtage, it would appear, about the period 1590–1595. Up to the time of his death, in 1616, of the thirty-ſeven plays conſidered to be, wholly or in part, indiſputably his, only eighteen, all ſeparately and in quarto form, were iſſued from the printing-office. In 1622, one more play in quarto appeared; and, in 1623, his fellow-players, Heminge and Condell, produced the first folio edition, comprising all his plays, with the exception of *Pericles*, complete in one volume. Theſe texts are the only authorities we poſſeſs for the words of Shakeſpeare; and, hurriedly and negligently as they were permitted to appear, deformed as they are by typographical and other imperfections, it is to theſe ancient copies that every reader deſirous of fully underſtanding this tranſcendent author muſt firſt devote his days and nights.

With the increaſing popularity of Shakeſpeare's writings, theſe indiſpenſable editions have, however, unfortunately become extremely rare — ſo much ſo, that a ſingle quarto play has been eſtimated at the value of £350, and the fineſt copy of the Firſt Folio known would probably fetch £1,000. Many attempts, indeed, have been made to reproduce them in an accurate but cheaper form. So far back as 1766, George Steevens, the able and erudite commentator on our great dramatiſt, reprinted twenty of the quarto plays; and, in 1807, a complete reprint of the Firſt Folio was publiſhed by Vernor and Hood. In later years, ſeveral of the quarto plays have again been reprinted; and at the preſent day another reprint of the Firſt Folio, though on a diminiſhed ſcale, is in courſe of publication. But, commendable as theſe reproductions undoubtedly are, they yet fall ſhort of the requirements of the age. Experience has ſhown that no amount of coſt and care can inſure unerring accuracy in the reprint of a large book. Steevens's twenty quartos are ſtudded with typographical miſtakes; in the 1807 reprint of the Firſt Folio, Upcott, the librarian of the London Inſtitution, detected not leſs than 368 miſprints; and in the preface to the reduced reprint of the ſame Folio juſt mentioned the publiſher beſpeaks indulgence for errors which he appears to know are inſeparable from his undertaking.

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C. A. Alvord, Printer.

L'ESPADON SATYRIQUE.

PAR LE Sr. DESTERNOD.

REVEV ET AVGMENTE DE NOVVEAV.

[A wood-cut of a Satyr, brandishing a drawn sword with both hands.]

A LYON,

PAR JEAN L'AVTRET, MARCHAND LIBRAIRE,
En rüe Merciere.

M. DC. XXVI.

Avec privilege.

[12mo, pp. 152.]

Of the various works belonging to the class of satire, and anterior to the reign of Louis XIV., the *Espadon* is one of the most curious, and the one which is written with the most sprightliness and vigor. It is best to submit beforehand to all the objections which can be made against it. It is almost always gross; it outrages decency almost as boldly as the writers of Latin epigrams; it drags the victims against whom it directs its blows, through the mud of the filthiest ditches. But, on the other hand, it cannot be denied that it contains a spirit of genuine Gallic wit, and a vigorous hatred of all the wrongheadedness of the times. It strikes forcibly, but justly. It often displays a genuine originality of ideas, numerous instances of which it would not be difficult to quote. To conclude from the freedom of the conduct of animals, that they have more reason than ourselves, is an idea which Rabelais would not have disavowed; and, of all the oaths which the facetious erudition of one of the editors* of *Master François* has collected, no one can equal the oath made by the horn of the worst deceived husband in Paris!

It must be confessed that the reader is but slightly respected in the satires we are speaking of; but even while condemning this license, it will be well to indicate some extenuating circumstances. During the latter portion of the reign of Henry IV., and during that of Louis XIII., poetry and facetious literature expressed themselves with a crude energy, which very slightly scandalized the public. This liberty became greatly less as society became more polished, and yet remains of it can still be seen even a half-century after the appearance of the *Espadon*, in writers of the first rank. In the first editions of the *Art Poétique*, Boileau, to make a rhyme with *sel*, employed a word which cannot be written now.†

Do we not also find in Molière expres-

* M. de l'Aulnaye.

† Boileau in this only imitated Corneille, who, in 1637, had used the same forcible expression in some verses against Scudéry. It is said that Doctor Arnauld influenced Boileau to modify the original text. The change has been regretted by the editors of his works. See the edition of M. Berriat Saint-Prix (tom. ii. p. 208).

sions which shock the prudery of our modern times?

But this is a question which it is useless to examine here: let us take the *Espadon* for what it is, since it was published with the privilege of the civil governor of Lyons, a worthy magistrate who saw nothing reprehensible in the work submitted to his censorship, and let us give our attention to its author.

With the exception of the first edition, the others designate him under the name of DESTERNOD (it should be written *d'Esternod*). Is this name, Claude d'Esternod, that of the real author of the Satires, or is it a pseudonym? This question has given rise to grave disputes. The oracle of bibliographers, M. J.-Ch. Brunet, has touched upon it in his *Manuel du Libraire*. We cannot do better than refer the reader to the article *Desternod*, of the fifth edition. There did exist a Claude d'Esternod, the author of some small books, which are generally forgotten, published in 1614 and 1615; but it is not absolutely proved that he was the author of the *Espadon Satyrique*; and, according to various authorities, the real author was François Pavie de Fourquevaux. The title *Seigneur de Franchère*, found upon the title-pages of the ancient editions, is explained by an anagram; François Pavie thus concealed the name of his estate of Refranche.* Let us also notice that Charles Nodier (*Description d'une Jolie Collection de Livres*, 1844, p. 221) has no doubt but that the *Espadon* should be attributed to Claude d'Esternod. Regnier addressed to Fourquevaux a copy of verses, which various editors have classed among his *Satires*, but which M. Viollet Le Duc has classed among his *Epîtres*:

Puisque le jugement nous croist par le dommage,
Il est temps, Forquevaux, que je devienne sage.

* Did the estate of Refranche belong to Fourquevaux or to D'Esternod, as M. Ed. Fournier believes? This point should be examined.

This composition is, besides, worthy of being offered to the author of the *Espadon Satyrique*, and, as is remarked by the writer we have mentioned, "It would be as difficult to excuse Regnier for the choice of his subject as for the manner in which he has treated it."

Brossette, in his notes upon Regnier, has declared himself the partisan of the opinion which attributes the *Espadon* to Fourquevaux—an opinion which the Abbé Goujet has shared, without examination, in his incomplete *Bibliothèque Française* (t. iv. p. 209), and which was sustained by M. Pavie, the last descendant of the baron, in a letter addressed to the Abbé Mercier de Saint-Léger, and which is quoted in the *Manuel*:

"Thus, as has observed M. Ed. Fournier, in one of the notes to the reprint of the *Caquets de l'Accouchée*, in the *Bibliothèque Elzévirienne*, in spite of the first edition signed with the supposititious name of Franchère, it has been supposed that the name of Desternod, which is signed to the second edition, is also unreal, and only a new pseudonym." Nevertheless, D'Esternod, born at Salins, in 1590, who was a soldier for a long time, then the Governor of Ornans, was any thing but a myth, as is shown by the article which M. Weiss has given to him in the *Biographie Universelle*.

It is to this provincial, who, having made a trip to Paris in his youth, and there become acquainted with the unscrupulous rhymers, such as Berthelot, Motin, and their friends, that the *Biographie Générale* (t. xvi. p. 476) attributes the *Espadon*.

De Fourquevaux, born about 1561, was thirty years before Claude d'Esternod, and this seems to be a further reason for not attributing the *Espadon* to him, since the liberty of the book, which was perhaps excusable from the pen of a young man, seems hardly possible in a man who held impor-

tant offices at court, was the father of several children, and who died in 1611, eight years before these satires were published.

At least seven old editions are known of the *Espadon*. They are all extremely rare, and fine copies sell at high prices. We give a list of them:

Lyons.—*Jean l'Autret*, 1619, 12mo. Solar's copy sold in 1860 for 106 francs.
Rouen.—1619, 12mo.
Lyons.—*Jean l'Autret*, 1621, 12mo.
Lyons.—1626.
Rouen.—*David Ferrand*, 1626.
Rouen.—Without date.
Cologne.—*Jean d'Escrimerie*, 1680.

This edition, printed in Holland, is well executed; it is classed by amateurs in the Elzevir series. It does not appear, however, that it came from the press of these celebrated printers; and M. Pieters, of Ghent, who had not mentioned it in the first edition of his *Annales de l'Imprimerie des Elsevier*, has given it only two lines in his second, as printed in Holland, but not by the Elzevirs. Daniel Elzevir printed, in 1680, many volumes to which he did not place his name, but this was not one of them.

Solar's copy of this edition, in red morocco, sold for 210 francs.

Amsterdam.—*A. Mœtjens*, 1721, 12mo.

Despite the indication of the title, this edition was printed somewhere in France, and is very incorrect. The title has been changed: for the word *Espadon*, has been substituted—*Satyres amoureuses et galantes, sur l'ambition de certains courtisans, nouveaux Venus et gens de fortune; par le Sieur B.*

L'Espadon Satirique, par le Sieur d'Esternod. Reimpression faite sur l'édition de Lyon, 1626, collationnée et complété sur les autres éditions du même ouvrage, et augmentée d'un avant-propos. Bruxelles, imprimerie de A. Mertens et Fils. 1863. 12mo.

This edition was printed for a publisher of Paris, in an issue of only one hundred copies, numbered.

It would be superfluous to dilate upon the differences in the various editions of the *Espadon*. The *Satyre du Temps, à Théophile*, a piece signed with the name of Bezançon, after having appeared in the edition of 1621, was left out of the others, and is restored in the last. It was also printed by M. Edouard Tricotel, in the *Bulletin du Bibliophile* for 1860, and in his *Variétés Bibliographiques*, Paris, 1863.

The Dutch editor of 1680 cut out the sixth satire, which dealt with a Capucin, named Guénar, who, throwing his gown to the dogs, fled to Geneva.* He replaced this piece by an *Ode satyrique d'un amoureux à sa maîtresse*, which had already appeared in the edition of 1626. In this he was followed by the editor of 1721.

M. Brunet has shown, in the *Manuel*, that the first satire of the *Espadon* has also appeared under the modified title, *Le Tableau des ambitieux de la Cour, nouvellement tracé du pinceau de la vérité, par Maistre Guillaume, à son retour de l'autre*

* This circumstance furnished Nodier with a proof that the *Espadon* should be attributed to Claude d'Esternod. The apostate Capucin was at Dole, and his escapade made a great noise in Franche-Comté. "It is easy enough to suppose that this event occupied the muse of Claude, who was living at the time at Salins, and who, though a bad member of society, was none the less a very good Catholic, two things easily reconcilable at the time. By what accident could an anecdote, the knowledge of which had extended beyond the walls of only two or three cities of Franche-Comté, have inspired verses in Fourquevaux, who was at Toulouse, and who had passed the greater part of his life away from Europe? How could François de Fourquevaux, of Toulouse, have written against the monk Constance Guénar, of Dole, concerning Guénar's apostacy? François de Fourquevaux was dead."

monde, 1622, ſmall 8vo. In order to conceal this fraud, the firſt four verſes and the laſt four were changed. M. Edouard Fournier has reproduced and annotated this piece in the curious collection which he has publiſhed under the title, *Variétés Hiſtoriques et Littéraires*, Paris, 1854, and following years (t. iv. pp. 33–46).

A paſſage in the *Caquets de l'Accouchée*, which mentions an "extract or tranſcript of the *Eſpadon*, word for word," affords grounds for believing that the *ſatire* in queſtion was the object of a double counterfeit.

We cannot undertake to ſhow all that the *Eſpadon Satyrique* contains that is curious for the ſtudy of the manners and language of the times; a work of its kind does not require a ſerious commentary: but we will ſay that it ſhows a profound knowledge of the facetious perſonages of the period, ſuch as Gautier-Garguille, whoſe ſongs were not, however, printed until thirteen years after the publication of the *Eſpadon*;* Maſter Mouche, whom we find alſo in the *Ballet des Quolitets, danſé au Louvre par Monſeigneur, Frère du Roi*, 1627;† the Queen Gillette, the object of many facetiæ, among which we recall the *Deſcription de la Superbe Entrée faicte à la Royne Gillette, paſſant à Veniſe*, 1614.‡ An attentive reader needs only a reference to the paſſage, which is an imitation of the language of the ſcholar of Limoges who meets Pantagruel, and who "contrefoiſoyt le languaige Françoys."

The beſt, and certainly the moſt cautious, extracts we can give of the *Eſpadon*, is the table of contents. After the dedicatory verſes, follows—

Satyre 1.—L'Ambition de certains Courtiſans nouveaux Venus.
" 2.—Le Paranymphe de la Vieille qui fit un Bon Office.
" 3.—L'anti Mariage d'un Couſin et d'une Couſine de Paris.
" 4.—L'Importunité, à une Demoiſelle.
" 5.—Le Juif Errant.
" 6.—La Mort d'un Perroquet que le chat mangea.
" 7.—Le Mepriſe d'une Jeune Fille du Languedoc.
" 8.—La Chaude-piſſe.
" 9.—Le Soufflet qui enfla la Joue.
" 10.—Le Divorce du Mariage.
" 11.—L'Ambition d'une Fille exempte de tous Merites.
" 12.—La Belle Magdelaine.
" 13.—D'un Petit Advocat Ignorant ſe diſant mon corival.
" 14.—A la Quincaillerie qui n'eſtoit ni riche ni noble et faiſoit la Demoiſelle.
" 15.—L'Hypocriſie d'une Femme qui feignoit d'eſtre devote et qui fut trouvée putain.
" 16.—Contre l'Apoſtat Léandre, autre-dit Conſtance Guénar.
Satyre du Temps. A Théophile.
Ode Satyrique d'un Amoureux à ſa Maiſtreſſe.

* We are not occupied here with this perſonage; we will only cite his name as being reproduced in an original and unexpected way in a work of Delaurens, the author of the *Chandelle d'Arras* and *Compere Mathieu*. The queſtion is concerning the two old men who wiſhed to outrage the chaſte Suſannah: "The oldeſt of theſe fellows was called Gautier; he was 99 years, 9 months, 28 days, 23 hours, 49 minutes, and 54 ſeconds old. The younger, Garguille, was at moſt 98 years, 11 months, 25 days, 19 hours, 55 minutes, and 38 ſeconds old."

† Concerning this ſtrange production, conſult the *Catalogue de la Bibliothèque Dramatique de M. de Soleinne*, No. 3265.

‡ Some details concerning this pamphlet, which is not very piquant, can be found in the *Bulletin du Bibliophile* for 1844. Among the imaginary books may be claſſed a *Hiſtoire de la Reine Gillette*, dedicated to M. de Biron, and cited in the *Inventaire de Maiſtre Guillaume*, *Aventures du Baron de Fœneſte* (edition of 1729, p. 331); but another book, having the ſame title, and directed againſt Mme. de Pierine, was circulated about the court in 1644. (See the notice by M. Livet upon Mme. de Fieſque, in the *Revue Européenne* for July, 1859, p. 549.)

Thomas Bastard's Chrestoleros.

CHRESTOLEROS.

SEVEN BOOKES OF EPIGRAMES
WRITTEN BY T. B.

Hunc nouere modum noſtri ſeruare libelli
Parcere perſonis: dicere de vitiis.

Imprinted at London by *Richard Bradocke* for *J. B.* and are to be ſold at her ſhop in *Paules Church-yard at the ſigne of the Bible.* 1598. (Sm. 8vo, pp. 190.)

It was toward the cloſe of the reign of Queen Elizabeth, or at the beginning of that of James I., that the epigram, in its familiar and ſatirical ſtyle, became ſo great a favorite with our Engliſh writers, though it had been previouſly in uſe by Heywood and others in the reign of Henry VIII. But a multitude of writers now aroſe, who, adopting this low and familiar ſtyle, are many of them little more than mere doggerel verſifiers; and were it not for the occaſional notices, biographical or critical, which they contain of other contemporary writers, and of the manners and cuſtoms of the time which we may glean from them, they might well be allowed to remain in the obſcurity which now attends them. Of this claſs were John Heath, Henry Parrot, Thomas Bancroft, and others.

And theſe effuſions of Baſtard, though not without ſome celebrity in his day, are perhaps more valuable for their notices of other contemporary literary and eminent characters of his time than for their poetical or epigrammatic merits. It muſt, however, be borne in mind that the wit and humor of much of the poetry of the period depend upon alluſions which are now loſt, but which were doubtleſs reliſhed by the public before whom they were produced. The ſame remark might even be applied to Shakeſpeare; many of his alluſions being now apparently irrecoverable. Baſtard's epigrams are dedicated, in proſe, *To the Right Honourable Sir Charles Blount Knight Lord Mountjoy, and Knight of the moſt noble order of the Garter;* the dedication concluding with an epigram to the ſame, ſigned *Your Honour's moſt affectionate Seruant Thomas Baſtard.* There are ſeveral other epigrams addreſſed to the ſame noble perſonage, by whom it appears that he was much patronized.

Bastard, according to Wood, was a native of Blandford, in Dorſetſhire; educated at Wincheſter, and afterward at New College, Oxford, of which he was made actual Fellow in 1588, and B. A. in 1590; but, having indulged his taſte for ſatire by writing a ſevere attack upon ſome of the leading characters in Oxford, "who were guilty of amorous exploits," he loſt his fellowſhip and was expelled from the Univerſity. He afterward took orders, but does not appear to have obtained any immediate preferment; and being in poverty, he publiſhed his epigrams, with a view of obtaining ſome pecuniary relief by the ſale of the work, but without much ſucceſs. On the acceſſion of James I. to the Engliſh throne, he wrote a complimentary Latin poem to that monarch, which was printed in 1605. This probably brought him into notice, for he was ſoon after appointed chaplain to the Earl of Suffolk, by whoſe favor he was made vicar of Beer Regis and rector of Almer, in Dorſetſhire; but loſing his faculties, or, as Wood ſays, "being *crazed,*" and falling into a ſtate of poverty and want, he was committed to priſon at Dorcheſter for debt, and dying there, was buried on the 19th of April, 1618, in the churchyard of the pariſh of All Hallows in that place. He was thrice married, as we learn from an epigram of his own, and was conſidered to be an excellent claſſical ſcholar, and "a quaint preacher."

Alluding to the objections that might be made to this kind of epigrammatic writing in one of his sacred profession, he says in the dedication: "If anie obiect to my calling this kinde of writing, in other things I woulde be glad to approve my studie to your good Lordshippe. These are the accomptes of my Idlenes. Yet herein I may seeme to haue done somthing worthy the price of labour, that I haue taught Epigrams to speake chastlie, besides I haue acquainted them with more grauitie of sence, and barring them of their olde libertie, not onelie forbidden them to be personall, but turned all their bitternesse rather into sharpnesse." And Sir John Harington makes an allusion to the same subject in an epigram addressed to Bastard in his collection:

Then let not envy stop thy vein of rhyme,
Nor let *thy function* make thee shamed of it;
A poet is one step unto a prophet:
And such a step as 'tis no shame to climb.
You must in pulpit treat of matters serious,
As best beseems the person and the place:
There preach of Faith, Repentance, Hope and Grace,
Of Sacraments, and such high things mysterious,
That unto honest sports will grant no space;
For these our minds refresh, when those weary us.

. . . . . .

Wherefore if any think such verse unreasonable,
Their stoic minds are foes to good sociey,
And men of reason may think them unreasonable.
It is an act of virtue and of piety
To warn us of our sins in any sort,
In prose, in verse, in earnest, or in sport.

There is little doubt that Bastard was well acquainted with the Greek anthology, and he acknowledges his obligations to Martial in his seventeenth epigram. With some classical taste and scholarship, he also possessed a certain amount of wit and humor, but seems never to have forgotten his sacred profession in the exercise of these faculties. He was much esteemed by his contemporaries, and had many friends among the poets and literary characters of his time. Phillips, in his *Theatrum Poetarum* (page 270), says of him, that "he was endowed with many rare accomplishments, and was excellently skilled in Greek, Latin and poetry, and was much courted by ingenious men. He was a most excellent epigrammatist, and was always ready to versify on any subject, as his compositions proved."

The subjoined epigram on this poet, entitled *A Bastard Poetist*, is taken from a MS. Miscellany *temp.* James I., and although of not the slightest poetical merit, is curious as exhibiting the feeling against him for having, as it was considered, disgraced his clerical character by becoming an epigrammatist:

Oh! shame to you, the holie spouse of Christ,
The new-found clericall epigrammatist,
Who so debas'st powere given by God
Shall taste the bitternesse of Satan's rod,
And by his ink-horne sowe the seedes
Of punishment for wicked deedes.

Bastard makes frequent allusions to his poverty and misfortunes, as contrasted with his former more prosperous and happy state; and such painful reflections, no doubt, gave occasion to the following epigram, among others of a similar kind:

Epigr. 2.

When I was sweetly sotted with delight
Each trifling cause could moue me to indite
A little praise would stirre me in such wise,
My thirst all Helycon could scarse suffice.
My pen was like a bowe which still is bent,
My head was like a barrell wanting vent,
Then had you toucht me, you had felt the fr
What fury might, requiring helpe of art,
And then I thought my iudgements ayme so
That I would hitt you right, or misse you n
But nowe left naked of prosperitie,
And subiect unto bitter iniurie:
So poore of sense, so bare of wit I am,
Not neede herselfe can driue an Epigram,
Yet neede is mistresse of all exercise
And she all thriuing arts did first deuise.
But should I thriue or prosper in that state
Where she is my commandresse whome I
For of a key-colde witt what would ye
He which is once a wretch, is thrife a

The following, near the end of the book, appears alſo to allude to ſome calamity that had happened to him—moſt probably his expulſion from the Univerſity:

Lib. 7. *Epigr.* 37.

Such was my griefe upun my fatall fall,
That all the world me thought was darke withall,
And yet I was deceiued as I knowe,
For when I proou'de I found it nothing ſo.
I ſhew'de the Sunn my lamentable ſore,
The Sunne did ſee and ſhined as before.
Then to the Moone did I reueale my plight,
She did deminiſh nothing of her light.
Then to the ſtars I went and lett them ſee,
No not a ſtarre would ſhine the leſſe for me.
Go wretched man, thou ſeeſt thou art forlorne,
Thou ſeeſt the heauës laugh while thou doſt mourn.

There is little doubt that theſe epigrams were publiſhed to aſſiſt in relieving his preſent wants, but apparently with not much hope of ſucceſs, if we may judge from the ſubjoined epigram:

Lib. 1. *Epigr.* 21. *De Typographo.*

The Printer when I aſkt a little ſumme
Huckt with me for my booke, and came not nere.
Ne could my reaſon or perſwaſion
Moue him a whit; though al things now were deere,
Hath my conceipt no helpe to ſet it forth?
Are all things deere, and is wit nothing worth?

He alludes to this ſubject again in

Lib. 6. *Epig.* 28 *ad Lectorem.*

Reader thou think'ſt that Epigrams be rife,
Becauſe by hundreds they are flocking here.
I reade an hundred pamphlets; for my life
Could I finde matter for two verſes there?
Two hundred ballets yeelded me no more,
Beſides barraine reading and conference.
Beſides whole legends of the ruſtic ſtore
Of ſtories and whole volumes voyde of ſenſe.
And yet the Printer thinkes that he ſhall leeſe,
Which buyes my Epigrams at pence a peece.

There are epigrams in this collection addreſſed to the following Engliſh poets: Sir Philip Sidney, Sir Henry Wotton, John Davies, John Heywood, Richard Eedes, Samuel Daniel, etc. We quote thoſe on Sir Philip Sidney and Daniel:

Lib. 1. *Epigr.* 11 *de Philippo Sidneo.*

When nature wrought upon her mould ſo well,
That nature wondred her owne worke to ſee,
When art ſo labourde nature to excell,
And both had ſpent their excellence in thee.
Willing they gaue the into fortunes hande
Fearing they could not ende what they beganne.

Lib. 6. *Epigr.* 16 *ad Samuelem Danielem.*

Daniell, beſide the ſubiect of thy verſe,
With thy rich vaine and ſtile adorned ſo,
Beſides that ſweetnes with which I confeſſe
Thou in thy proper kinde doſt ouerflowe.
Me thinkes thou ſteal'ſt my Epigrams away,
And this ſmall glory for which now I waite.
For reading thee me thinks thus would I ſay
This hitts my vaine, this had beene my conceipt.
But when I come my ſelfe to doe the like,
Then pardon me, for I am farre to ſeeke.

There are others alſo addreſſed to Queen Elizabeth, Lord Mountjoy his patron, Walter Devereux, Earl of Eſſex, Archbiſhop Whitgift, the two Univerſities, Sir Francis Drake, Sir Francis Walſingham, Dr. John Reynolds, Lord-Keeper Egerton, Thomas Strangeways, Eſq., etc., etc. There is a curious epigram (lib. iii. epigr. 17) *On Bankes horſe;* and the following on another celebrated character of the day, Tarlton the jeſter:

Lib. 6. *Epigr.* 39 *De Richardo Tharltono.*

Who taught me pleaſant follies, can you tell?
I was not taught and yet I did excell.
'Tis hard to learn without a preſident,
'Tis harder ſtill to make folly excellent.
I ſawe, yet had no light to guide mine eyes,
I was extol'd for that which all deſpiſe.

As examples more particularly of the author's ſatirical wit and humor, the reader may be pleaſed with the two epigrams annexed:

Lib. 5. *Epigr.* 4. *In Getam.*

Gæta from wooll and weauing firſt beganne,
Swelling and ſwelling to a gentleman.
When he was gentleman and bravely dight
He left not ſwelling till he was a knight.
At laſt (forgetting what he was at furſt),
He ſwole to be a Lord:—and then he burſt.

Lib. 5. *Epigr.* 21. *In Gillovem.*

You which haue sorrows hidden bottom founded,
And felt the ground of teares and bitter moane,
You may conceiue how *Gilloes* heart is wounded,
And iudge of his deepe feeling by your owne:
His toothlesse wife, when she was left for dead,
When graue and all was made, recouered.

Besides the present work, Bastard was a contributor to several other publications, viz., a poem in Coriate's *Odcombrian Banquet*, 1611; a Latin poem in *Ph. Sydnæi Peplus*, by Alex. Nevill, 1587; a copy of Latin verses *In laudem Annæ Comitissæ Oxoniensis Carmen*, among the Lansdown MSS., No. 104; and is supposed to be the author of the complimentary verses prefixed to Gascoigne's *Whole Woorkes*, 4to, 1575, signed T. B. He likewise wrote, as we have mentioned, a Latin poem of congratulation on the accession of King James I., 4to, 1605, and two volumes of Sermons, 4to, 1615.

Bastard was frequently noticed by his contemporaries; among others, by John Heath, who has an epigram upon him in his *Two Centuries of Epigrams* (London, 1610). There is another in the second book of *Witty Epigrams*, by Sir John Harington, addressed *To Master Bastard, a mimster, that made a pleasant Book of English Epigrams*, from which we have already quoted, and which is given at length in the *Restituta* (vol. ii. p. 26), and another in the same collection (No. 84), *To Master Bastard, taxing him of Flattery*. John Davies, of Hereford, addressed an epigram to him of eight-and-thirty lines in his *Scourge of Folly*, 1611. (See *Restituta*, vol. ii. p. 19.) S. Sheppard also, in his *Poems* (8vo, 1651), took occasion to compliment him, that "amongst us here in England none in our native tongue (some pidlers excepted), save Bastard and Harington, have divulged ought worthy notice. The first of these deserved the laurell, but the last, both crowning and anoynting." He is likewise alluded to in a very rare work called *The Whipping of the Satire* (8vo, 1601), the author of which is not known. These epigrams are mentioned with commendation in William Goddard's *Mastif Whelp* (4to, n. d.), in the eighth first satire, and in H. Parrot's *Springes for Woodcocks* (lib. i. epig. 118), and Meres's *Palladis Tamia* (p. 629).

(See Warton's *Hist. Eng. Poet.*, vol. iv. p. 398; Ritson's *Bibliog. Poet.*, p. 126; Wood's *Ath. Oxon.*, vol. ii. p. 227; *Cens. Liter.*, vol. ii. p. 123; Collier's *Poet. Decam.*, vol. i. p. 199, and vol. iii. pp. 108, 120, 254, and his *Bridgew. Cat.*, p. 24; and Rose's *New Gen. Biog. Dict.*, vol. iii. p. 336.)

Copies of this exceedingly rare work sold in Perry's sale, pt. i. No. 529, for 10*l.* 10*s.*; Bindley's, pt. i. No. 450, for 15*l.* 4*s.* 6*d.*; and in the White Knights, pt. i. No. 312, for 17*l.* 17*s.*

Collation: Title, A 2; Sig. A, four leaves; B to N 4, in eights.

(Corser's *Collectanea Anglo-Poetica*.)

Essay

Upon the Period at which Printers introduced the Use of the Consonants *J* and *V*.

The question is, "When did the printers introduce a distinction between *J* and *V* as consonants, and *I* and *U* as vowels?" The Germans, it is true, do not approve this usage. Cellarius, in his *Latin Orthography*,* is strongly against it, as is also the learned and laborious Fabricius.†

Without offending the proprieties of literature, it may be said that these gentlemen show themselves as obstinate in this matter as the English did against the reformation

* *Orthographia Latina ex vetustis Monumentis.* Jenæ, 1710, 8vo.

† Jo. Alb. Fabric. *Epist. ad fin. lib. octav. Ferrarii de Pantomimis et Mimis*, 8vo, 1714. See the extract from this letter, at page 500, of the *Journal des Sçavans* for May, 1716, the edition in 12mo.

of the Gregorian Calendar. Why ſhould we refuſe to profit by the diſcoveries of our neighbors? We are not ſo ſcrupulous.

Tros, Rutulusve fuat, nullo diſcrimine habebo.

For, after all, the difference of characters is invented only to ſhow the difference of ſounds: this ſays all that is neceſſary. However this may be, for about the laſt twenty years or ſo, ſome ſkilful perſons have exerciſed their talents in literature upon this ſubject; their eſſays were printed in the Journals of Holland, and have been read with pleaſure. M. de Maizeaux* maintains that the diſtinction of theſe conſonants J and V was almoſt unknown forty years ago, and that the printers of Holland have cauſed its introduction into France. We will try to ſhow that the idea was introduced by the French, and that our printers uſed it firſt nearly a hundred and fifty years ago.

M. Ruchat puts the date back ſixty years.†

In 1704, M. de la Faye ſent a letter upon the ſame ſubject to M. Bernard, which has been communicated to the public.‡ M. de la Faye cites many books printed in the ſixteenth cenrury, where the conſonant V is different from the vowel U. The moſt ancient is the *Arithmetique Latine*, by Ramus, printed in octavo, at Leyden, in 1584. Finally, he inſiſts that the invention of this conſonant ſhould be aſcribed to Ramus; and he fixes the date at the middle of the ſixteenth century, in 1560, when this profeſſor gave to the public his *Grammaire Françoiſe*.

Cellarius, in the work cited above, ſays that the moſt ancient book which uſes the conſonant V, is the *Minutius Felix*, printed in 1603, he does not ſay in what city. The conſonant J has not yet appeared upon the ſcene. The *Scaligerana*, at the word *Ramus*, alſo makes mention only of the conſonant V.

By what I have ſaid,* it is ſeen that the period when theſe new conſonants appeared is ſtill uncertain and obſcure, and demands further chronological reſearches.

M. de la Faye has, it ſeems to me, approached neareſt the truth, in going back to Ramus, whom he juſtiy regards as the inventor of this diſtinction, and in giving 1584 as the date of the firſt book containing theſe new conſonants. But I have before remarked that M. de la Faye found only the conſonant V in the book printed in 1584; and when he quotes the *Grammaire Françoiſe* of Ramus for the origin of theſe conſonants, he deceives himſelf—and I will ſhow why.

The firſt edition of this Grammar was printed in 1562, at Paris, by André Vechel, in octavo, and has for title only the word *Gramere*. The ſecond edition was printed in 1572, octavo, alſo by Vechel, with the name of Ramus on the title. This Grammar contains ſo many innovations in orthography, that it cannot be quoted as

* His letter is at page 151, and following, for Auguſt, 1701, of the *République des Lettres*, by Bernard.

† Page 518 *République des Lettres* for May, 1704. The author of the *Obſervations* upon the new words and the orthography of the French language, at page 222 of the *Mémoires de Trevoux* for February, 1724, adopts the ſame date, and complains of our negligence in diſtinguiſhing theſe letters in our alphabet.

‡ *République des Lettres*, May, 1704, p. 86.

* I ſee ſome traces of theſe new conſonants in the *Catholicon* of John de Janua, printed in 1460. At the end is the following: *Altiſſimi preſidio cujus nutu infantium lingue fiunt diſerte qui quemio ſepe parvulis revelat*, etc. Here are a J and a V as conſonants, and of the firſt edition. I copy theſe words from the *Catalogue de la Bibliothèque de M. du Faye*, p. 191.

I find alſo pointed V's in 1475, in the *Diogenes Laertius* of Jenſon.

[A fac-ſimile of the paſſage in the *Catholicon*, quoted above, may be found at page 120 of Falkenſtein's *Geſchichte der Buchdruckerkunſt*, Leipzig, 1840, 4to.]

authority for the introduction of our new consonants. For instance, he wishes that *jugés* should be written *jujés*, and *beωkovp* for *beaucoup*.* These two words will suffice to give an idea of the rest of his orthography.

It is, therefore, to the *Latin Grammar* of Ramus that we must have recourse in order to find the first traces of these consonants.† I have only the third edition of this book, printed in 1560, octavo, by Vechel; and, as the privilege is dated June 11, 1557, the work must have appeared during the course of the year, and consequently by it we can give the real date to our new consonants: the book contains them all correctly in their places. The J and V are there exactly distinguished from the I and U. The *Latin Arithmetic* of the same author, printed in 1555, quarto, by Vechel, has not this improvement. The system of Ramus had not yet been formed; the book is entirely in the old style of the printers.

Ramus has not founded this distinction upon a vague and unreasonable imagination; he goes far back to seek a title of nobility for it, and carries it even to the distinction of *Jod* and *Vau* in the Hebrew language.‡ This principle is repeated in his French Grammar. He adds that "he has placed *Vau* according to the authority of Varro§ and our printers."

In order to comprehend the sense o these last words, I have consulted chapte iii. of the second edition of his Frenc Grammar.* It is there that Ramus devel ops his secret: he tells us that his printe had used these consonants J and V in th impression of his Latin books. This scho ar required this of him, as he had re quired a wholly irregular system of ortho raphy in the impression of his French book I have furnished two examples, which w suffice for the curious: two Greek letter ω and *ov*, employed in the word *beaucou* prove as fully the irregularity of the sty of orthography of Ramus, as the compl sance of Vechel.

I have also noticed that this printer h not made any use of these *Ramusian* co sonants in the other books which he ga to the public. It is curious that after t death of Ramus, who was killed in 157 the heirs of Vechel always displayed th same complaisance. They showed it i the *Animadversiones Joannis Piscator Argentini in Dialecticam Rami*, and i *Guill. Tempelli Philos. Cantabrig. Epistol de Dialectica Rami ad Joan. Piscatorem* These two books appeared in 1582, in oc tavo. I could cite others of Ramus whic have been printed by the heirs of Vechel in which appears the orthography of thes new consonants. The author, after hi death, enjoyed his privilege and new dis coveries, and they respected his memor in this matter. But they remembered tha this privilege had limits, and was only fo the works of Ramus.

Gilles Beys is the first who made a com mencement; he broke the barriers; he sav the usefulness of these *Ramusian* consonants and employed them in the edition whic he issued in 1584 of the *Commentaire d Minos sur les Epitres d'Horace*. He ha

* This second example is taken from the second edition of the Grammar, p. 57.

† The Greek Grammar, printed in 1562, 8vo, by Vechel, distinguishes these consonants.

‡ See *Gram. Lat.*, p. 9, and *Gram. Franc.*, pp. 19 and 24.

§ The pronunciation of the consonant V, in use among the Romans, according to Ramus. Geoffroi de Tory, a skilful printer of Bourges, on leaf 41 of his *Champfleury*, printed in 1529, quotes a Latin epitaph made in 1007, by which he proves that the ancient Latins used *F* to express the consonant *V*: so that they wrote *Folfo* and *Fifo* for *Volvo* and *Vivo*. See Maittaire, Lib. ii. *Annal. Typog.*, p. 555, he has inserted the ancient epitaph. See also *Pauli Manutii Orthographia*, pag 55.

* Page 26.

not printed a word in this book which is not according to the rules of these new consonants; the impression of this book is perfectly beautiful. Furthermore, La Caille, in his *Histoire de l'Imprimerie*, tells us that Gilles Beys* died at Paris, the 19th of April, 1593, and that he had married Magdeleine Plantin, a daughter of the famous printer of Antwerp. Beys had a son by her, named Adrien, upon whom the following burlesque epitaph, quoted by La Caille, was made:

> "Cy git Beys qui sçavoit à merveille,
> Faire des vers et vuider la bouteille."

Is it not astonishing that La Caille has spoken of works printed by G. Beys, and has not said a word of the one which affords an occasion for this grammatical essay?

A final reflection, which serves to convince me of the real origin of our new consonants, is the fact that the printers have used them exactly as Ramus introduced them, without having changed any one of them. It is, however, true that they used indifferently the U, or the pointed V, to represent the consonant which has this character. What was it that determined them to give the name of consonant to the one rather than the other? The ancients had used them both indifferently, according to their fancy, or as the one or the other happened to be most handy to the compositor. The manuscripts and the printed books are uniform upon this matter, and the Germans of the present day are still religious observers of this ancient custom.

Ramus has placed in his Latin Grammar the capital U at the commencement of words. I have seen it at the commencement of his Latin Grammar, page 53, and elsewhere. Is it necessary for us to refer to Zetzner* as the inventor of this rounded vowel? Is the invention so remarkable? It is only necessary to give a little air of neatness to this letter; the whole art consists only in cutting off the little line at the right. If by this trifle any one merits immortality and the glory of being considered an inventor, it must then be agreed that there are happy moments in life, and precious rewards, for which no good reason can be given; for such it may be said, *In tenui labore, ac tenuis non gloria.* The English and the Germans have considered it proper to still retain this square mark in the vowel U. They cannot be blamed for so doing, since it affects nothing either in pronunciation or printing.

I should not forget that Jacques Pelletier, of Mentz, in his *Grammaire Françoise*, printed in 1550, at Paris, by the Marnefs, had given a foretaste of the consonant J; for it appears to me that the author had placed it in all the words which commence with this consonant.† I have also noticed that in the Latin verses which Adalf Meckerck has placed before the *Theatrum Orbis Terrarum* of Ortelius, in 1579, the consonant V is always used. It is also distinguished from the vowel U in the Latin *Observationes* of Drusius, printed in 1584, *apud Radœum*, Antwerp, and in the *Rariorum Plantarum Historia* of Clusius, printed in folio, at Antwerp, in 1601; and

* Beys printed, in 1577, the *Rhétorique Latine* of Talon or Talus, with the notes of Minos: the distinction of these new consonants is not observed in this book. In 1593, he printed the *Pseaumes* of Genebrard in 8vo, also without using these consonants. These *Pseaumes*, however, have upon the title the names of other printers, who were interested in this edition.

* M. de la Monnoye, page 395 of his notes upon the first volume of the *Jugemens des Sçavans de Baillet*, attributed to Zetzner, a printer of Strasburg, the honor of having first used, about 1609, what Ramus and Joubert had proposed—that is, the distinction of the consonants J and V.

† The *Poetique* of the same Pelletier, in 1555, printed at Lyons, in 8vo, constantly distinguishes the consonant J from the vowel.

tacking only the rich and powerful; for its strength, which plays with all remedies; for its chastity, in that it makes its victims incapable of evil; for its nature, higher and gentler than any other of the maladies.

What a fine thing, in truth, is a *flea*, for, according to Calcagnini, in its littleness it produces great effects, since it purges the blood of men without opening the veins, leaps with incomparable lightness, often lodges most admirably well, and triumphs even over Hercules!

The dialogue upon the *Art of Swimming*, by Wünmann, has only two faults: first, that it is interminable in its digressions and details; and, secondly, that it by no means teaches us to swim.

It is easily inferred that Melanchthon, by his *Praise of the Ant*, desires to lead men to the practice of economy, prudence, and labor; but, without disrespect to the author, neither the example nor the panegyric of the ant, can lead men to do what morality, laws, and experience, have hitherto failed to accomplish.

According to Majoraggio, *mud* is the noblest and most necessary thing in the world—and why? Because mud has preceded all living beings, and every thing in Nature is made of it. Upon this the author loses himself in declamations of hollow philosophy and poor physics.

Scaliger did well to support himself with the *Goose* of the Capitol; he is neither more happy nor more convincing than his rivals in his praise of the goose.

The *Praise of the Ass*, by Passerat, is agreeable, but the description given of him by Buffon is a much better and more complete eulogy.

The declamation by Dousa, in *Praise of Shade*, is only a boyish and tiresome piece of wit.

The *Being of Reason*, by Barlæus, is only a thesis of abstruse metaphysics, in which reason has nothing to gain.

But this is enough: where there is nothing to retain, there is nothing to quote; and who could or would give a good account of the other pieces of this collection, such as the *Praise of the Louse*, the *Elephant*, and the *Quatern Fever?*

III. *Hippolytus Redivivus, id est remedium contemnendi sexum muliebrum;* auctore S. I. E. D. V. M. W. A. S. Anno M. DC. XLIV. (1 vol. small 12mo.)

The author of this satire against the sex destroys all credit for his words when he confesses to his readers that, if he detests women in theory, he adores them in practice. It is thus that all misogynists generally behave: they wish to have mothers, wives, sisters, mistresses, and daughters, but no women; this is to call one's self a philosopher.

But what are the reproaches which Hippolytus Redivivus makes against women? First, the name of *Eve*, in Syriac, signifies *a serpent;* therefore woman is a serpent. Megara, Alecto, and Tisiphon, are the three women who conceived, nourished, and educated woman; and then the beautiful Helen and the Trojan war; and then the harlot who caused the ruin of the tribes of Benjamin; and Medea, and Briseis.

Besides, women are made with a visible intellectual incapacity. Deceit is natural to them, and, as it were, essential. They chatter enough to astonish the magpies. They live by inconstancy. They are devoid of patience, prudence, and strength. What you wish they will not wish, and immediately wish what you do not wish. Modesty is accorded them; but this modesty is only cunning: if it were a virtue, it would necessitate chastity, and this is not to be found. Every one knows to what extent they are curious. The luxury of their dress shows how immensely vain and proud they are. They know nothing, and if perchance any of them become wise, they make us regret those who are ignorant.

In ſhort, no one ſhould marry who deſires to live in peace.

IV. *Democritus Ridens, ſive Campus recreationum honeſtarum cum exorciſmo melancoliæ.* Amſtelodami, *apud* Jodocum Janſonium, M. DC. XLIX. (1 vol. ſmall 12mo.)

It is a fine thing to exorciſe ſadneſs, but to drive it away is ſtill finer and more difficult. Langius will not have that honor, whatever may be in other reſpects the merits of his *Democritus laughing*, a ſecond edition of which was printed in 1655.

This little book is a collection of ſhort ſtories, either true or falſe, of witticiſms and fun, one of the treaſuries of wit from which the ſtory-tellers of ſociety obtain their materials at no great coſt.

"Charles the Fifth, converſing with the Cardinal de Granvelle upon the Germanic hereſy, compared it to one of thoſe balls which, when caſt upon the ground, rebounds, falls back again, and again rebounds and eſcapes from your hand."

"Julius II. was accuſtomed to ſay that ſcience was ſilver in an obſcure man, gold in a great man, and diamond in a prince."

"An alchemiſt aſked from Leo X. the price of his ſecret for making gold. The pope gave him an empty purſe, and told him to fill it."

"The King Sebaſtian, of Portugal, was hopeleſſly defeated by the King of Mauritania. Chriſtopher Favora, one of his generals, cried, in his deſpair, 'What help remains for us?'—'Celeſtial help, if we are worthy of it!' anſwered the king."

"He who knows nothing, knows enough, if he knows how to remain ſilent."

"Time is the father of Truth."

"All fear is ſlavery."

V. *Matthæus Delio, de Arte Jocandi Libri quatuor, de luſtitudine ſtudentica, de oſculis Diſſertatio hiſtorica philologica, accedunt et alii Tractatus lectu jucundi,* etc. Amſtelodami, *apud* Joannem Pauli, 1737. (1 vol. ſmall 12mo.)

The poem of Delius upon *The Art of Joking* conſiſts of four cantos, in alternate hexameter and pentameter verſe. After a very long preface, the poet gives, in good verſes, general and very ſenſible advice—to the apprentices in fun; upon the art of knowing men; ſtudying appoſiteneſs; how to ſeize it; not mingling fun indiſcreetly with grave ſubjects; not laughing at ſacred things; travelling, to obſerve various manners and cuſtoms; ſeeking the topics which ſuit the various ages of life, and the different ſocial poſitions; *non ſimiles veſtes Cræſus et Irus habent;* upon not railing againſt ruſticity before ruſtics; not being ſevere before the timid: theſe are the topics of the firſt canto.

In the ſecond, the author becomes animated, and, under the influence of the gracious Thalia, urges youth to practiſe his precepts. There are two ſources of fun: one, which ariſes naturally from the thing itſelf; the other, which is a happy production of art. Let your words be ſimply ornate; ſpeak but little of yourſelf, of your actions, of your ſayings, or in your own name; deſpiſe no one, and do not eſtimate yourſelf above others; avoid inconvenient topics; it is beſt to joke only with friends; have no envy, no hate; be careful of the abſent; do not go beyond certain bounds.

Love is a fruitful theme, but it is apt to entice too far; therefore be careful of it.

Be varied; *oculos hominum res variata capit.* If you tell ſtories, be careful of the circumſtances, the names, the time, place, and all that gives an air of preciſion to your tales; make but few geſtures, remembering that a narrator is not a mimic.

Let your face be ſmiling, without uſing grimaces; uſe no grand airs, nor ſtoical looks. Do not count too greatly upon the

of Pomerania; Olaus Borrichius, ſurnamed the Galen and Varro of Daniſh Cimbria; the young and brilliant Leonardo Boschius, of Suabia; the profound phyſician John Braunius, of Augſburg; John Brodee, of Tours, the learned diſciple of Alciatus; Virgil Cæsain, one of the eagles of modern Italy; William Canterus, the wonder of Utrecht—were all men who always avoided the intercourſe of women, and who have preferred enlightening the world to increaſing the human family.

But why does Wagner put the famous Rene Descartes in the ſame category? It is well known that this great philoſopher did not live in continence; that, far from avoiding the company of women, he greatly liked a young woman who had ſquint eyes, and that, as a conſequence of the lively ſentiment he had for her, he could not reſiſt feeling an intereſt in thoſe perſons who had a ſimilar defect of viſion. In his more advanced age, he had a tender feeling for a young lady, Mademoiſelle de Roſay, who boaſted that ſhe was the only woman who had inſpired the paſſion of love in ſo great a philoſopher It is not known by which of theſe he had a natural daughter, who was called Francine, and the dates of whoſe conception and birth were found written upon the cover of one of his books, in his own handwriting. He mourned for this child, whom he afterward loſt. Finally, he had a third miſtreſs. "And this," ſays Wagner, "could not be otherwiſe; ſince a man who had ſuch a paſſion for all that relates to anatomy, could not ſo ſtrictly obſerve the rules of celibacy."

The author is alſo wrong in having placed Mark Antony Coccius among the number of learned men who lived in celibacy. It is true that Coccius never married; but yet he died from an unfortunate effect of love, as we learn from the following lines:

In venere incertâ tamen hic contabuit, atque.
Maluit Italicus Gallica fata pati.

Still leſs ſhould Wagner have even mentioned Diogenes, whoſe name of Cynic is revolting. Is it poſſible to regard this licentious philoſopher, who wiſhed to deſtroy the privacy of marriage, who taught that all women ſhould be public, and who practiſed his corrupting leſſons, openly violating decency in the public ſtreets, as one who lived in celibacy?

Wagner is, however, inſtructive and edifying in his notices of the real celibatiſts who have enriched literature. Such were Pierre Gauthier de Chabot, of Poitou, who taught with honor in the Univerſity of Paris; Lawrence Circler, of Sileſia, who ſpread the love of knowledge in Germany; Nicolas Clenard, of Brabant; and Charles Clusius, of Arras, whoſe knowledge charmed the great Emperors Maximilian and Rodolphus.

Let us mention here particularly Mark Antony de Comitibus, a philoſopher as much by his conduct as by his wiſdom, who condemned himſelf to an abſolute retreat, not in a cloiſter, but in his chamber. He deſired never to ſee women, and avoided even the meeting of men. He was his own emperor, maſter, and diſciple. Yet, however, he did not wiſh to ſo diſhonor his hands as to reduce them to the vile miniſtry of the kitchen; he was, therefore, forced to employ a woman for this purpoſe. But he did not allow her to prepare his meals in the houſe; he even forbid her entering there; and with a ſtring let down a baſket, in which ſhe placed the diſhes, which were returned to her in the ſame way.

This man, who lived thus alone in the world, like the pelican of the deſert, knew how to employ his life well, and became an excellent mathematician and aſtrologer. Strange contradiction! he fled the ſociety of men, and yet it was doubtleſs for their

benefit that he thus worked on until his death.

The Venetian CONTARINI and the Breton DUAREN, the doctor VALERIUS CORDUS, the Englishman CHRISTOPHER ERDEFIELD, the old Theban general EPAMINONDAS, the philosopher ULRIC URBARUS, the famous ERASMUS, and JACQUES LEFEBVRE, of Etaples, can but barely be mentioned here.

But a word should be said of the too famous THOMAS HOBBES. If he lived in the practice of continence, it must have been only because he could not do otherwise, since his principles of morality were not very severe. But the inclinations he had during his youth, at Malmesbury, his native place, however slight they may have been, prove that he was not what is called a misogynist, or what the Romans call *absemius*. He was a man, and, says Wagner, "he believed that nothing pertaining to humanity should be strange to him. He therefore tasted the pleasures of love, but with moderation, without making any permanent alliance with any one woman, so as to be less troubled in his philosophical studies, in which he allowed such free principles."

LOUIS JANGERMANN, of Leipsic, a great physician and a celebrated botanist, regarded love as a tyrant, and women as a quicksand upon which science could not escape being wrecked. Thus he said he would not marry until they showed him a plant he did not know. He was never shown such a plant, and therefore remained a bachelor.

The charming poet, PETER LOTICHIUS, united in himself all the charms of literature. Far from hating the women, he liked to celebrate their graces; he even made amorous verses for many of them; but this was, it is said, not through interest, but only through pure gallantry. In this case, he did wrong to approach these sirens a little too near; he should have feared the cup of Circe more than he did. The result was, that one of these amiable magicians gave him a stroke which wounded him mortally. He did not know all the danger of the fair, until it was too late; he avoided them ever afterward, but the vanquishing shaft remained ever after in his bosom.

Another poet, not less celebrated, FRANCIS JUNIUS, of Bruges; the learned FERDINAND NONIUS, whom M. de Thou regarded as the light of Spain; the great geographer ABRAHAM ORTELIUS, of Antwerp, did not live in a sterile celibacy, since they have left us such excellent works. It is much more easy to produce children, who will die as we do, than to produce works which will pass to immortality.

PETER PAGANUS, of Hesse, the illustrious professor of poetry and history at Marburg, who was held in favor by the Emperor Ferdinand, had at first a desire to marry. He had, at Marburg, loved a young lady of the nobility, who had a great deal of wit; but he wished to know her character before marrying her; she had also the same idea, and being one day with him at a great party, she wished to make him drunk, in concert with other young and foolish persons to whom she imparted the project. She wished, after having made him drunk, to send him away, *ad ambas usque aures vino ingurgitatum*. He pretended not to see her intention, and kept himself sober; but this perfidy, and many other things which she made him see, under the persuasion that he was drunk, destroyed the charm of love: and Paganus, judging all women by this one, wished never to see any of them again.

NICOLAS DE PASSERIBUS, the natural son of a noble of Genoa, preferred to shine through eloquence, rather than to burn by the fire of love, and was never curiously anxious to have either natural or other children.

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C. A. ALVORD, PRINTER.

Lettres de Gui Patin.

Those readers who are unacquainted with the Letters of Gui Patin (and there are probably many who are so), will be able to enjoy, in their perusal, one of the greatest and most useful pleasures which reading can afford. Born in 1601, at Houdan, near Beauvais, not far from the birthplace of Calvin, whose genius he admired too greatly, Gui Patin, almost forgotten as he is now, stands none the less, in the scientific history of France, as a man of letters, as a philosopher and a physician, among the men of the first rank—full of frankness and honesty. He was primarily exceedingly just—very caustic, it is true, and a great railer; but men of this kind are needed. They are created expressly to counterbalance the enormous influence of the countless charlatans in morals, religion, politics, science, and art; and without them the moral and intellectual world would be overwhelmed. Let us add, that the great disorders which prevailed in the public society of his time justifies only too well his Rabelaisian misanthropy. On the other hand, applying to him the wise rule of judging a man by his friends, it is only necessary to name those with whom he was intimate, in order to make his eulogy. Without mentioning the nearest of them all, Gabriel Naudé (who, though more celebrated than he was, was not nearly his equal), Gassendi, the master of Molière; Lamoignon, the first president; La Mothe le Vayer; Olivier Patru; M. Talon, the *procureur-général*; the fathers Mersenne and Pétau; the learned physicians Charles Spon, Riolan, Falconet, and many other superior men, honored him with their friendship.

The opposite test is not less favorable to him, since he had as enemies only such persons as the two Renaudots, the doctor and the gazetteer; the doctors Guénaud, Courtaut; and especially the first physician to the king, Valot—all of them persons whose knowledge of life destined them rather to pecuniary fortune than to solid reputation; a characteristic in which Gui Patin did not greatly resemble them. In his indignation against the thiefts of Mazarin, he was doubtless too much a partisan of the Fronde, but this was because he believed, with Mathieu Molé, that the object of the Fronde was to bring about reforms which would be useful to the public. It must also be confessed that his aversion for quackery, which made him exclusively in favor of the ancients against the moderns, led him to excesses in his war against the barber-surgeons, and against the use of antimony, bezoar, treacle, the powder of fine pearls, potable gold, and generally against the remedies of occult medicine. Perhaps he should be pardoned for his fury against antimony; the emetic of his day was a cruel dose; but he was decidedly wrong in his opinion of quinine, which he disdainfully called the *quina* of the Jesuits of Rome, and to which he ap-

plied this well-known verse: *Barbarus ipse jacet, sine vero nomine pulvis.* After all, we owe him thanks for his hygiene, founded as it was upon moderation; and for his natural and conscientious practice, which, as it consisted principally in *the divine art of bleeding*, to use his own expression, and in simple purgatives, such as senna, cassia, and the syrup of pale roses, must have often cured. His three saints in medicine, after Hippocrates, were Galen, Fernel (who flourished under Francis I.), and Simon Pietre, the worthy rival of the former, under Louis XIII. He said of Fernel, whom he always called the Great, that no prince had ever done as much good in the world as he did, and that he would rather be descended from him than from the emperors of Constantinople.

We cannot but wonder how such vast and profound learning as Gui Patin had acquired in the midst of the most assiduous professional labors, was united with an accurate taste in literature, with a perfect knowledge of the world and the affairs of his time, both political and religious, and with the most biting genius for satire. He not only wrote in French with an ease and vigor which the school of Arnaud, Pascal, and Le Maitre would not have disavowed, but in his Latin chair he could give to the developments of science the charm of oratorical eloquence, so that all the lettered public of Paris, with the illustrious strangers in the city, crowded to his lectures in the Royal College. He lived for a long time happy, but he died too soon, in 1672, of the regret, it is said, which he felt at seeing his second son, the Doctor Charles Patin, his favorite child, banished from France, under the slight pretext that he displayed a certain boldness of thought, mingled with something of indiscretion in public. So active a paternal sensibility does him honor. May the earth rest lightly upon him, and the heavens be propitious to him! His life has been written by Thomas Bernard Bertrand, professor of surgery, in 1724, and who died in 1751. Patin himself has given, in his first letters to Charles Spon, an account of his birth, and of forty-one years of his laborious life. This account is a finished sketch, which his biographers could have used to better advantage than they have; but it is sufficient to read his correspondence, which is a true mirror of his mind and character, in order to know him well.

His letters, filled with facts, with judicious reflections, with learned remembrances and anecdotes, which it seems have been too hastily questioned, are written without any art, and so familiarly, that their author blushed one day when in company the father Ménestrier confessed to him that he had become acquainted with some of them through their mutual friend Falconet, to whom several of them were addressed. Such ease of style is a further merit. Thus we may read all the volumes of his letters, in fine print, without fatigue, and even with a delight and curiosity which does not weary, from the first, dated November, 1642, to the last, dated December, 1671.

After seeking how best to give an idea of this voluminous correspondence, it has seemed that a letter supposed to be written in 1650, and composed of accurate extracts selected from the commencement to the end of the collection, would be better than any other method of analysis; and such a letter is here given, for what it really is—that is, for an imaginary sketch prepared by the master himself, in which only the transitions and the inevitable anachronisms are not by himself. But it will be seen that the anachronisms are of small importance; and as for the transitions, we have been so sparing in making them, following the example of the original author, who hardly ever uses them, that the reader

will pardon us for this pious fraud, for the indulgence he gains by them. Let us say, in ending, that the editions of this valuable collection are all so defective, that it is very desirable that some skilful philologist should give us a new one, with such notes as enrich the excellent modern editions of Madame de Sévigné—a difficult enterprise, it is true, but one which would procure as much honor. This task has been attempted by M. J. H. Reveillé-Parise, whose edition of 1846 (three volumes) is so carelessly done, that a good edition of Gui Patin's Letters is still a desideratum in literature.

A. M. F. D. M. From Paris, *the 1st of March*, 1650.

Sir:

1651. I have received yours from the hands of M. Paquet, for which I thank you. That gentleman is well, thanks to God. We speak
1655. very often of you: he loves you very cordially, as I do, and I pride myself in doing so for the great obligations that I have long enjoyed from you, and for your great merits. I will do
1658. all I can for your son, for your sake. I have never wished to take any one to live in my family, although I have often been requested to do so: but I can refuse you nothing. You speak of the price of board; I know nothing about it, and would charge you nothing. Only tell me whether you wish him to follow the course of philosophy, and what wine you wish him to drink. For the rest, he will live as we are in the habit of doing; and for his studies, I will take care of them, and give you a regular account of them.

I am very sorry for the sick knee of Miss
1643. Falconet; but what does her new Hippocrates mean by the coagulated tartar which he pretends is the cause of the trouble? All this is nothing but talk and nonsense: he promises a cure, and doubts of nothing because he knows noth-
1659. ing. I have seen a great many people of his sort, who, like the boaster of the good Plautus, had set a leg for Æsculapius. This man is *an ass among asses*, as Joseph Scaliger said of Monseigneur du Perron, who, ten years before he was cardinal, in order to appear learned before the ladies of the court of Henry III., entertained them *de æstu maris, de levi et gravi*, and *de ente meta-*
1669. *physico*. Beside, I have nothing more to say to you: it is for you to order, since you are president. There is as much difference between a doctor who prescribes at a distance for a patient, and one who has him under his hands, as there is between Alexander who overcame the Persians at the pass of the Granicus, and the prince who makes war by his lieutenants. Medicine is the science of occasions in the sickness. We are only the advocates of the patients; Death or Nature are the judges. You will see, that,
1659. after all, this gentleman will gain money; it is such impudent men who govern the world; this is not a new arrangement of the pres-
1651. ent—some one in Herodotus has said it. A certain continuer of the chronology of Gautier has placed M. Meyssonnier in the rank of distinguished men: *Non equidem invideo, miror magis.* I am afraid that hereafter paper will serve
1655. only as pimps do, for the prostitution of reputations.

I will say to you that M. Courtaut does not appear very wise. He does not leave me alone, and heaps abuses upon me unworthy of a man of letters: I believe that this controversy will end only with his death. He and those like him
1649. have a fine time in enveloping themselves with the grand mysteries of polypharmacy, in having themselves puffed by the apothecaries, for a consideration, in poisoning their patients with emetic wine for the consolation of husbands who wish to change their wives, as well as for wives who desire young husbands. They cannot prevent the fact, that medicine should be only the art of healing, and that the art of healing does not consist in the occult receipts of those Arab cooks, called apothecaries, monstrous colossuses of thieft, good only to cheat their poor dupes, while killing them; but exclusively in an easy and familiar way, such as by the use of bleeding, of senna, with the syrup of pale roses, and other similar remedies. I am not the only one who thinks so: besides our old doctors, MM. Marescot, Simon Piètre, John Hautin, Bouvard, Du Chemin, Brayer, La Vigne, Merlet, Michel Séguin, Baralis, Alain, Moreau, Baujonier, Charpentier, Launay, Guillemeau, have introduced this good and natural practice among the families of Paris. There is no remedy in the world which performs such miracles as bleeding. Our Parisians take but little exercise, eat
1645. and drink a great deal, and become very plethoric; in this state they are hardly ever relieved if bleeding, powerfully and copiously, is not
1650. first applied. Age makes no difference. I have bled with success, two or three times in succession, infants of twenty and thirty months; and recently my father-in-law thought

guenots and the members of the League, who had become furious *inebriati poculo et zelo cruentæ religionis*, to which they were carried by the ambition of the Pope and the *pistoles* of Spain—who had miserably deceived the people.

1664. The family of idiotic birds was at that time large. There are not as many now; the world is well cured of its stupidity, thanks to God, and the monks who have sharpened up many people. Would they have said, at the time of the Apostles, that piety would have brought us there? It is because piety engenders riches, and the daughter stifles the mother.

1660. M. Benoit de Saumur told me, forty years ago, that in 1664 there would be a great change in the religion of France, and that we would all go to the preaching of which he had had a vision. I have no faith in these chimeras of visions; but there may be a change in the political government of Europe: this can be foreseen, considering the great number there is of rascals, hypocrites, Nebulons, Ardelions, Loyolaites, and sharp priests who deserve punishment. However, give me a cent, and you shall have stories enough.

1666. Yesterday morning, in Barbette street, there was a great carnage of waiters, who were fighting duels; there were many wounded, and seven killed on the ground. In the evening five large valets were broken alive on the wheel; they belonged to a band of fourteen, who in open day had gone into the house of a widow in Paris, had strangled her and her servant-woman, and taken away a small quantity of money they had just received. Two brothers have also committed a great theft: one has been caught, and will soon be hung; the other will do well to escape to America, and become king there. Hardly a day passes without giving occupation to the executioner. I believe that the end of the world is coming

1657. near, at seeing such things—so many partisans, extortioners, leeches of the people, insatiable red-heads, with so many nests of monks and preachers.

1654. The Duke of Orleans arrived at Paris yesterday, and went to dine with Mazarin. *Cum canibus timidi venient ad pocula dammæ.*

The curate of Saint Paul's had been exiled by Mazarin, in order to give satisfaction to the fathers of the Society; soon after, he was recalled; but while he was in exile, a paper was posted on the doors of his church, with these words: *Louis XIV., King of France and Navarre, Archbishop of Paris, and Curate of St. Paul's.*

The little river of Gobelins has made great ravages in the quarter of Saint Marceau; it rose in the night, and drowned a great 1665. many poor people: they counted yesterday forty-two bodies, besides those they did not know. Many people say that a great ditch should be made 1658. before Saint Maur, which passes across the plain of Saint Denis, and empties into the Seine, between Saint Omer and Saint Denis, seeing that it is the river of Marme which gives us so much water.

There is an Englishman here, the son of a Frenchman, who thinks of making carriages which shall go and return from Paris 1645. to Fontainebleau in the same day, without horses, by an admirable machine: the machine is preparing in the Temple.

A great deal is said of the languor of M. the chancellor (Segnier); if this place becomes vacant, there are persons who designate 1670. it for M. Colbert, for M. Pussort his uncle, for MM. D'Haligre or *Le Tellier*. I for my part wish it will be for the most worthy; it is the 1666. solstice of honor of our statesmen, our politicians, and learned lawyers.

Is it true that the young wife of the incomparable M. de Lorme died suddenly? If it is so, I am sorry for him: when a man is young, he needs a wife; when he is old, he needs two. I have been greatly troubled in mind concerning 1665. the shipwreck of the poor and excellent M. de Campigny: these things make me lose myself in the abyss of Providence, which is full of obscurities for us, as much for human affairs as for divine ones. God governs the world, but in his own way. Predestination is a strange mystery: when I think of the misfortunes of all good people, *sollitor nullos esse putare Deos*, but nevertheless I do not say it—my reason restrains my passion.

Good-by, sir. I kiss your hands, and am, from the bottom of my heart, entirely yours.

(*Analectabiblion.*)

Epitaph on Peter Aretin.—Sir John Reresby, in his *Travels*, says: "In the church of St. Luke (Venice), lies interred Peter Aretin, that obscene profane poet, with this epitaph, till the Inquisitors took it away: '*Qui jace Aretin, poeta Tusco, qui dise mal d'ogni uno fuora di Dio; scusandosi decendo so no'l cognosco.*' Here Aretin, the Tuscan poet, lies, who all the world abused but God, and why? He said he knew Him not."

Nuptiall, entitled, His Frankes Farewell, that ſhe afterward played him falſe. In the next *Epigramme called the Wooer* is the following pleaſing deſcription of rural ſcenery:

It chanc't upon a time (and then was th' time)
When the thigh-fraughted Bee gathered her thyme,
Stored her platted Cell, her fragrant bower,
Crop't from each branch, each bloſſom, and each flower,
When th' pretty Lam-kin ſcarce a fortnight old,
Skipped and frolicked 'fore the neighbouring fold,
When th' cheereful Robin, Larke, and Lenaret
Tun'de up their voices, and together met,
When th' fearefull Hare to cheere her quaint delight,
Did make her ſelfe her owne Hermaphrodite,
When th' lovely Turtle did her eies awake,
And with ſwift flight follow'd her faithfull mate,
When euery Beaſt prepar'd her wonted den,
For her owne young, and ſhade to couer them,
When Flora with her mantle tucked up,
Gath'red the dewie flowers, and them did put
In their embordred ſkirts which were ranck ſet
With Prime-roſe, Cow-ſlip, and the violet,
The dill, the daſie, ſweet breath'd Eglantine
The Crowfoote, panſie, and the Columbine,
The pinke, the plantaine, milfoile, euery one,
With Marigold that opens with the *Sunne*;
Euen then it was, (ill may I ſay it was,)
When young Admetus wooed a countrey laſſe,
A countrie laſſe whom he did woe indeede,
To be his Bride, but yet he could not ſpeede.

After a few more epigrams, and a curious *Eclogue* in the northern dialect *between Billie and Jockie called the Muſhrome*, and *A Panegyrick Embleame, intituled, Saint George for England*, etc., we come to a ſingular and humorous poem *Upon a Poet's Pulfrey, lying in Lauander, for the diſcharge of his Prouender—An Epigram*, containing numerous alluſions to various works and perſons of that age, and commencing with a quotation from Shakeſpeare's play of *Richard the Third*:

If I had liv'd but in King *Richards* dayes,
Who in his heat of paſſion, midſt the force
Of his Aſſailants troubled many waies
Crying *A horſe, a Kingdome for a horſe.*
O then my horſe which now at Liuery ſtayes
"Had been ſet free, where now he's forc't to ſtand
"And like to fall into the Oſtlers hand."

Beſides this, there are alluſions to *Don Quixote*, Shelton's tranſlation of the firſt part of which had appeared only three years before:

If I had liv'd but in Don Quixotes time
His Rozinant had been of little worth
For mine was bred within a coulder clime, etc.

To Marlowe's tragedy of *Tamburlaine the Great* (1590):

If I had liv'd when Fame-ſpred *Tamberlaine*
Diſplaid his purple ſignalls in the Eaſt
Hallow ye pamphred Iades, had been in vaine
For mine's not pamphred, nor was ere at feaſt
But once, which once's nere like to be againe,
How methinks would hee haue ſcour'd the wheeles,
Hauing braue *Tamberlaine* whipping at's heeles.

To Banks and his celebrated horſe:

If I had liv'd but in our *Banks* his time
I doe not doubt, ſo wittie is my Iade,
So full of Imitation.

To Vennard's or Fennor's *England's Joy*, acted at the Swan in 1603:

If you remember, as was that ſame toy
Of *Banks* his horſe, or *Fenners* Englands ioy.

To Sir John Mandeville, and the Pageants acted at Bartholomew Fair:

What none? no *Mandeuill?* is *London* growne
To ſurfet of new accidents?—why hoe,——
Saint *Bartlemews*, where all the Pagents ſhowne
And all thoſe acts from *Adam* unto *Noe*
Uſ'd to be repreſent? canſt ſend me none,
Of any ſort? or thou'ld not any ſpare
But keepe them for the Pagents of thy Faire.

To *Mother Red-cap*—to *Whipping the Cat at Abington*, and other curious circumſtances. This is followed by *Hymen's Satyre, A Marriage Song*, etc.; another *Upon the commodious though compendious labour of Mr. Arthur Standiſh, in the inuention of planting of Wood—a woodman's Emblealme*; a poem addreſſed *To the truely worthy the Alderman of Ken-*

dall and his brethren; and another *To all true-bred Northerne Sparks of the generous Society of the Cottoneers who hold their High-roade by the Pinder of Wakefield, the Shoo-maker of Brandford, and the White Coate of Kendall: Light Gaines, heauie Purses, good Tradings, with cleere Conscience.* In this he alludes to the tricks played by the manufacturers, resembling some of those practised in the present day; and, describing the introduction of the cotton-trade into the north, makes mention of Workington and the Curwens, Cartmell, Staveley (corruptly Staulay), Sturbidge fair, Wakefield, Bradford, Kendal, and the "ruin'd castle of Lord Par." The following is Brathwaite's description of Wakefield and her famous Pindar:

The first whereof that I intend to shew
Is merry *Wakefield* and her *Pindar* too;
Which Fame hath blaz'd with all that did belong
Unto that *Towne* in many gladsome song:
The *Pindar's* valour and how firme he stood
In th' Townes defence 'gainst th' Rebel *Robin-hood*,
How stoutly he behav'd himselfe, and would
In spite of *Robin* bring his horse to th' fold,
His many *May-games* which were to be seene
Yeerely presented upon *Wakefield-greene*,
Where louely *Iugge* and lustie *Tib* would go
To see *Tom-liuely* turne upon the toe;
Hob, *Lob*, and *Crowde* the fidler would be there,
And many more I will not speake of here:
Good god how glad hath been this hart of mine
To see that Town, which hath in former time
So flourish'd and so gloried in her name,
Famous by th' *Pindar* who first rais'd the same?
Yea I haue paced ore that *greene* and ore,
And th' more I saw't, I tooke delight the more,
"For where we take contentment in a place,
"A whole daies walke, seemes as a cinque pace:
Yet as there is no solace upon earth,
Which is attended euermore with mirth:
But when we are transported most with gladnesse
Then suddenly our ioyes reduc'd to sadnesse;
So far'd with me to see the *Pindar* gone,
And of those iolly laddes that were, not one
Left to suruiue:—I griev'd more then Ile say.

The author is lavish also in the praises of Kendal and her excellent pastor:

But of all the blessings that were reckoned yet
In my opinion there is none so great
As that especiall one which they receiue,
By th' graue and reuerend Pastor which they haue;
Whose life and doctrine are so joint together
(As both sincere, there's no defect in either,)
For in him both Urim and Thummim be
O that we had more Pastors such as he
For then in Sion should Gods flocke encrease
"Hauing such Shepheards would not flea but fleece;
Thus what wants *Kendal* that she can desire
Tyre's her Pastor, and her selfe is *Tyre*,
He to mistrust her people, she to bring
Wealth to her Towne by forraine trafficking."

There is a punning allusion here to the vicar of Kendal, who, at the time that Brathwaite wrote, was Ralph Tyre or Tyrer, an excellent pastor, who was vicar of Kendal from 1591 to his death in 1627. Brathwaite himself was connected with the neighborhood of Kendal, being descended from the family of this name of Burnes-head or Barnside in the barony of Kendal, and spent much of the earlier part of his life on this family estate; and there is a monument still in Kendal church to the memory of Sir Thomas Braithwaite, Knt., of Burnes-head, who died in 1683, and might possibly be a younger brother. Our author, according to Anthony Wood, at a later period of his life removed to Appleton in the parish of Catterick, near Richmond in Yorkshire, where he appears (from a monument to his memory in the church of Catterick) to have died May 4, 1673, at the advanced age of eighty-five, leaving an only son, Sir Strafford Brathwaite, Knt., who was slain when fighting against the Moors in Africa, and was buried at Tangier.

Kendal was formerly celebrated as a great place for making cloths and dyeing them with bright colors. Thus we read in Drayton's *Polyolbion*:

——— where *Kendal* town doth stand, [land
For making of our *cloth* scarce match'd in all the

The *Kendal green* so celebrated by Shakespeare, was the livery of the famous outlaw

Robin Hood and his companions when living in Sherwood Forest, when, according to the old play—

——— all the woods
Are full of outlaws, that in *Kendal-green*
Follow the out-law'd earl of Huntington.

But while it was formerly noted for its *green*, it appears from this poem that the men of Kendal were especially remarkable for their *White coates*:

Descending thither where most bound I am,
To *Kendall-white-coates*, where your trade began.

As for this name of *White-coate* us'd to fore
It came from th' *milk-white furniture they wore*
And in good-sooth they were but home-spun fellows
Yet would these *white-coats* make their foes dy yellows,
Which might by latter times be instanced,
Euen in those border-seruices they did.

At the end of this long and curious poem allusions are made to some old and celebrated tunes: *Wilson's delight*, *Arthur a Bradly*, and *Mal Dixon's round*. *Arthur a Bradly* is still a song well known, but the other two, we fear, are not now in existence. A few lines *To the Worshipfull Recorder of Kendall* follow, and then two more poems: *To the Landlord wheresoeuer*, and *To the Tennant howsoeuer*, conclude this portion of the volume.

After page 254 there is a fresh paging, but with continuous signatures; and a second part of the work commences with a new title, thus:

LOVES LABYRINTH: *or the true-Louers knot:—including the disastrous fals of two star-crost Louers, Pyramus and Thysbe.—A Subject heretofore handled, but now with much more proprietie of passion, and varietie of inuention, continued;*—By RICHARD BRATHWAYTE.

Res est solicitiplena timoris amor.

[Imprint and date as before.]

This part commences with a Latin dedication to Sir Richard Musgrave, Bart., of Harcley, with an anagram upon his name, which is followed by some lines *Upon the Dedicatorie*, in which the author states his reason for dedicating this poem to his patron, who was then deceased. Next comes a funeral elegy *Upon the premature death of the most Generous and Ingenious, the right Worshipfull Sir Richard Musgrave, Knight Barronett of Hartley: who died in Italy, being preuented of his religious purpose, intending to visit the holy Sepulchre of our Sauiour in Ierusalem, an Epicedium: The Author dedicates these Obiteres, unto his vertuous and modest Lady, the much honoured Francis Musgrave, daughter to the truly honourable Philip Lord Wharton.* This is succeeded by various anagrams upon Sir Richard Musgrave's name, and some short epitaphs upon the same. Next ensue some stanzas addressed *To all unhappy Louers*, on the subject of the poem; and two short copies of verses entitled *The Author upon his infant Poeme*, and *Upon the Presse*. The poem of *Pyramus and Thysbe* then commences, preceded by *The Argument*, also in verse, thus:

Childrens loue and Parents hate,
Pure affection cros'd by fate;
True their loue, so true to either,
That they chus'd to die together.
Curteous woodnimphs, Tigres fierce,
Wash with teares their doleful hearse;
Myrtle branches, roses sweete,
Satyres strow about their feete.
Woodnimphs with their Syrens voice
Call their parents by their noise,
Who with pace (slow pace God wot)
Made hast they could, yet hasted not,
Till they saw their children lie
Arme in arme full louingly.
Oft they sought, but all in vaine
To bring life to them againe.
Trickling teares came dropping downe,
Groues with teares were ouerflowne,
Water mixt with crimson blood
Made a deluge where they stood.

Sæpe viri fallunt teneræ non sæpe puellæ.

Besides, it is the men who not only make the laws, but who interpret them. It is the old fable of the sculptor and the lion.

Through all this defence of women, every now and then the feelings of the author, which kept him always a bachelor, crop out. He mentions Aristotle's observation, that women alone of all animals are always desirous of love; and refers to the famous dispute between Jupiter and Juno concerning the question for the solution of which Bruscambille visited the infernal regions. Tiresias, who, the fable says, had enjoyed the advantages of both sexes, decided that marriage was the source of more pleasure to women than to men, and was in consequence struck blind by Juno for thus indiscreetly betraying the secrets of the sex.* Thus, with a mixture of learning and wit, Nevizano heaps arguments, facts, anecdotes, and reflections together, until it is impossible to say whether his work is most instructive or amusing. In this book the author advises the holiness of marriage as a cure for the war of the Guelphs and Ghibelines, and all similar civil wars.

Book V. In this book, Nevizano appears as a lawyer: he gives an account of the difficulty of the law as a study, and also of its importance; he draws a picture of what judges and lawyers should be, and devotes himself to similar topics, but always with a wide margin of digression, anecdote, and satire.

Book VI.—In this book, the author continues the subject of the preceding one. A judge should decide according to the common opinion; where this is wanting, according to the text of the law; where opinions are divided, and the law ambiguous, according to the spirit of the law; and always to prefer the opinion which nearest approaches humanity. He gives excellent advice for the treatment in law of wards, widows, women, the unfortunate, and the poor. He advises the avoidance of lawsuits; inquires whether unjust laws should be obeyed; and concludes that we should suffer death in defence of the truth.

The *Sylva Nuptialis* has appended to it a poem, by Philip Vagnon, in 184 hexameter verses, entitled, *De Conditionibus Hominum eius Temporis*, commencing—

Si modo quid faciunt homines fortasse requiis,
Quid quoque Vagnonus forte Philippus agat.

Vagnon was a friend of Nevizano, was also a lawyer and a poet, and died in 1499. His satire is as applicable to the present day as it was to his own. We will give a translation of it in some future number of The Philobiblion.

Erasmus, in his letter to Botzhemius, mentions a work he was once writing, in *Praise and Blame of Marriage*, for William Montjoy, whom he was at the time instructing in rhetoric, and continues thus: "When I once asked him whether he was pleased with the portion I had written, he answered, jokingly, 'It pleases me so well, that you have fully convinced me I should marry.' Then I replied, 'Suspend your judgment until you have read the opposite side.'—'Keep that to yourself,' he rejoined; 'the first pleases me.' He is now single," continues Erasmus, "having lost his third wife; perhaps he is about to marry his fourth, so easy is it to ruin any matter, if we are so inclined."

Erasmus died unmarried, and so did Nevizano; but, on the authority of François de Billon, in his *Fort Inexpugnable de l'Honneur du Sexe Feminin*, the last was stoned by the women away from the city of Turin, and allowed to return only on making an humble apology upon his knees,

* The only explanation of this physiological question which has come under our observation is to be found in the following extract from Bolla, *Thesaurus Proverbiorum*: "Quia fœtum fit domi fœ, et manent reliquiæ."

with a placard attached to his forehead, containing the following inſcription:

Ruſticus eſt verè qui turpia dicit de muliere,
Nam ſcimus verè, quod omnes ſumus de muliere.

Though this ſtory is apocryphal, its moral is none the leſs uſeful, or applicable to both men and women; and may ſerve as an antidote, if any is needed, to thoſe who are intereſted and amuſed with the wit and learning of the *Sylvæ Nuptialis*.

Beſides the *Sylvæ Nuptialis*, Nevizano wrote ſeveral legal works, and two diſſertations, in Latin, upon the queſtions *Whether it is important to own many Books*, and *How beſt to diminiſh the Number of Printed Books*, which may be found appended to the *Elenchus Omnium Scriptorum qui in Jure tam Civili quam Canonico—ad Noſtrum ætatem uſque claruerunt*, of J. W. Freymon.

Miscellaneous Items.

I. **Livres du Boudoir de la Reine Marie-Antoinette.** CATALOGUE AUTHENTIQUE ET ORIGINAL, PUBLIE POUR LA PREMIERE FOIS AVEC PREFACE ET NOTES. Par LOUIS LACOUR. Paris (1862), 12mo, pp. lxiv.–144. *Only* 317 *copies printed.*

II. **Bibliotheque de la Reine Marie-Antoinette au Petit Trianon,** D'APRES L'INVENTAIRE ORIGINAL DRESSE PAR L'ORDRE DE LA CONVENTION, CATALOGUE AVEC DES NOTES INEDITS DU MARQUIS DE PAULMY, MIS EN ORDRE ET PUBLIE par PAUL LACROIX. Paris, 1863, 12mo, pp. xxviii.–128. *Only* 317 *copies printed.*

IT is an old aphoriſm, that "a man is known by the company he keeps;" but a modern and better maxim is, that "a man is known by the books he reads."

"Show me the books you love to read,
You've ſhown me then yourſelf indeed."

The formation, therefore, of a library, is an unconſcious autobiographical work. It is a piece of the mercileſs compenſatory juſtice of things, by which, in all our intereſts and pleaſures, we make an unconſcious record of our character.

The great maſters of fiction know this by inſtinct. Cervantes gives the catalogue of Don Quixote's library, and what an inſight it affords to the character of the chivalrous old enthuſiaſt!

Thackeray, on a viſit to his friend in the country, deſcribes moſt accurately the hollowneſs of his pretence when he tells us that "Major Ponto's library conſiſted of boots."

Again, *magna componens parvulis*, not the leaſt fault in Bayard Taylor's *Hannah Thurſton* is the effect the hero produces by lending from his library books which have never exiſted. Here, however, the author was perhaps unconſciouſly correct—ſince ſuch an evidence of ignorance is more conſiſtent with the inſolent vulgarity and egotiſm of the entire work, than accuracy would have been.

But to paſs from fiction to fact. The ſtudy of Selden's library, as it is preſerved together and complete, in the Bodleian Library, is a moſt valuable aid to the comprehenſion of the character of Selden himſelf, and of the effect he produced upon his time.

The remains of the libraries of Increaſe and Cotton Mather, which are now in the Hiſtorical Society of Worceſter (Maſſachuſetts), are moſt valuable aids to a comprehenſion of the ſtate of ſociety of their times, and have been made good uſe of by Mr Higginſon, in ſome of his articles in *The Atlantic Monthly*.

The catalogue of Jefferſon's library would be of ineſtimable ſervice in forming a correct appreciation of the man to whom,

more than any other, this country is indebted for its religious freedom.

It is from this point of view that the catalogues which head this article are valuable as historical documents. They show the position which the unfortunate MARIE ANTOINETTE deserved to hold. Nor can the French Revolution be wondered at, when we find that the position of ruler was held by a person who could collect only such worthless trash from the contemporary literature.

Haydon, in his *Autobiography*, tells us that Sir Robert Peel once said he had never read Adam Smith's *Wealth of Nations*, and did not know there was such a book! Can it be wondered that England is what Adam Smith feared she was becoming, "a nation of shopkeepers"?

The first of these collections, that of the *Boudoir*, was undoubtedly at Trianon; and it is a singular fact, that the present Queen of England sent recently to the Loan Exhibition, at Kensington, a bookcase which belonged to Marie Antoinette, and which was probably one of those that contained this collection. The catalogue contains ninety-eight works, making about six hundred volumes. Many of them are now in the Communal Library of Versailles. They are generally bound in calf, with gilt edges. On the backs they are stamped "C. T." (*Château de Trianon*), surmounted with the royal crown, and have the queen's arms stamped upon the sides. The catalogue is made alphabetically, and the following titles will show the character of the queen's private *boudoir* reading: *Adrienne, ou les Aventures de la Marquise de N***; L'Amitié dangereuse, ou Célimaure et Amélie, histoire véritable; Amusements d'un Septuagénaire; Amusements du Jour; Anecdotes tirées de l'Amour Conjugal; Aspasie; L'Aveugle par l'Amour; several Confessions; Les Confidences d'une Jolie Femme; Le Danger d'Aimer un Etranger; Les Dangers de la Coquetterie; L'Ecole des Maris; Les Erreurs d'une Jolie Femme; Essais Satiriques sur les Vieilles Filles; La Femme Infidèle; Le Fils Naturel; Faublas; Les Contemporaines*, in forty-two volumes, of Retif de la Bretonne, with other works by the same, etc., etc.

They are all there, with notes by M. Lacour.

There can be no doubt of the authenticity of the catalogue, for the original is preserved in the *Bibliothèque Impériale*.

Marie Antoinette had, however, two libraries—that of the Trianon, of which those in her *Boudoir* formed only a part, and which is printed complete in the second of these catalogues; and another at the Tuileries. This last was the largest; its catalogue is also in the *Bibliothèque Impériale*, as is the collection itself, it having been confiscated by the nation during the Revolution. This second catalogue is taken from the original inventory, entitled, *Catalogue des Livres provenant de chez la Femme Capet, au Petit-Trianon, District et Commune de Versailles.*

M. Paul Lacroix, the editor of this second catalogue, undertakes, in his prefatory letter to Jules Janin, the defence of the queen, as follows:

"Here, then, we see what was the library of the Trianon—it was one of recreation and amusement, composed almost exclusively of romances and plays. Do you see any great evil in this? There is nothing, in my opinion, more natural and proper; for though a queen, one is not less a woman, and women before the Revolution read little more than romances, poetry, and plays.

"I will not obstinately defend the innumerable romances of those times, but I will also refrain from condemning them in a mass. They were what the times had made them; such manners, such novels. *Angola, Le Sopha*, and *Les Bijoux Indiscrets*, were not more out of place in the reign of Louis XV., than *Cyrus* and *Pharamond* during the Fronde. These novels were and should have been in any country or château library. Should

we be astonished to find them in that of Marie Antoinette?"

So much for the defence. It seems to us inadequate. At any rate, the two catalogues are curious and interesting, and should be in every collection on the French Revolution.

The Fortsas Catalogue again.

"*Olim et hæc forsan meminisse juvabit.*"

In order to complete your account of the Catalogue of the Count de Fortsas, I send you a notice of the following volume, which has also become quite rare:

Documents et Particularités Historiques sur le Catalogue du Comte de Fortsas; Ouvrage dédié aux Bibliophiles de tous les Pays, par Emm. Hoyois, Imprimeur-Editeur. A Mons. [With this inscription upon the page before the table of contents with which the volume ends:] "Ici finissent les Documents et Particularités sur le Catalogue du Comte de Fortsas; ouvrage dédié à tous les Bibliophiles. Ce petit livre, contenant l'histoire merveilleuse ainsi que Dieu a volu la donner à connaitre, a été imprimé par les soins d'Emm. Hoyois, Imprimeur-Libraire-Editeur, demeurant à Mons, en la rue de Kimy, No. 26) 163, en face du Prétoire, l'an de Jésus-Christ mil. dccc. l. et vj, le xxvii de Septembre, jour de Saint-Come. Amen. *Vive M. le Comte!*" [Large 8vo, pp. 222.]

This volume was printed in an edition of only two hundred copies, numbered at the press, and on paper of various colors, besides a few on white and one on China paper. The copy before me is on pink paper, with the number 132.

It will be noticed that this work was issued by the printer of the Fortsas Catalogue, to whom all orders were to be addressed. This printer, M. Emm. Hoyois, was its author, was himself a bibliophile, and was, with M. R. Chalon, a member of the *Société des Bibliophiles Belges, séant à Mons.* He and M. Chalon were personal friends up to the time of the publication of this volume.

The Fortsas Catalogue was published in 1840. In 1855, M. Hoyois issued a prospectus for its reimpression, together with the orders and correspondence of various bibliophiles relating to the sale, articles from various journals, and a *fac-simile* of a letter from the Count de Fortsas. M. René Chalon, as the author of the catalogue, forbade this reimpression, and *hinc illæ lacrymæ.*

The work itself is, if possible, duller than a treatise of controversial theology. It is written in such a disjointed style, with such frequent parentheses, allusions, and abrupt changes, that it is almost impossible to either read or understand.

Not only did M. Chalon take legal measures to prevent M. Hoyois from reprinting the Fortsas Catalogue, but also influenced the Society of Bibliophiles Belges to refuse their subscription to the work. The text of all the various documents which this "tempest in a teapot" gave rise to, is faithfully given in the work we have under notice, with comments in the style which makes its peculiar charm. The correspondence and articles from the journals are sufficiently curious to give a value to the work for a "collector," but will hardly pay the trouble of transcription here. We will, however, try to gather from it whatever facts of interest the volume contains.

From it we learn that the original catalogue was printed in an edition of one hundred and thirty-two copies, of which two were upon vellum, ten upon colored paper, and one hundred and twenty upon white paper. Among the commissions sent was an unlimited order from M. Van de Weyer for Nos. 7, 8, 12, 36, 47, 64, 78, 142; orders from Techener for 3, 8, 19, 30, 36, 50, 52, 63, 83; from Crozat for 52, 63; from Delepierre for 11, 30, 36, 47, 197; and others. Techener, in his note, says he suspects the catalogue is a joke, that this is Nodier's opinion, that others say so, but

that still he sends some commissions. The commissions, however, were not as numerous as was expected, since most of the persons tempted intended to attend the sale personally.

This volume makes an indispensable adjunct to the Fortsas Catalogue, but it is a pity that it was not written in a style that would make it readable. There is one curious fact concerning it. It is so arranged, that in the notes, remarks, adjuncts, etc., the whole of the original catalogue is reproduced, despite the injunction against its reproduction. The foolish quarrel and bad blood eventually caused by this excellent bibliographical joke may be used as a commentary upon Dryden's lines:

"Great wits to madness sure are near allied,
And thin partitions do their bounds divide."

Old Poem on Sir Francis Drake.

(Printed at London, 1587.)

The True and Perfecte Newes of the Worthy and Valiant Exploytes atchived and doone by that Valiant Knight, SIR FRAUNCIS DRAKE.

Tryumph, O England, and rejoyce,
And prayse thy God uncessantly,
For thys thy Queene, that pearle of choyce,
Which God doth blesse with victory,
In countryes strange, both farre and neere,
All raging foes her force doth feare.

Yee worthy wights that doo delighte,
To heare of novels straunge and rare,
What valours wonne by a famous Knight,
May please you marke, I shall declare.
Such rare exployytes performde and doone,
As none the like hath ever wone.

First call to mind how Gedeon,
But with these hundred fighting men,
The Medians hosts he overcame,
A thousand to eche one of them.
He did suppresse idolatry,
The Lord gave him the victory.

So likewise by Gods mighty hande,
Syr Frauncis Drake, by dreadfull sworde,
Dyd foyle hys foes in forraine lande,
Which did contemne Christes holy word.
And many captives did sette free,
Which earst were long in misery.

Twenty five ships were then preparde,
Fifteen pinnasses brave and fine,
Well furnished for his safegarde,
Preventing foes that would him tyne.
With masters good and marriners yare
As ever took charge I dare compare.

The best navigators in this lande,
Conferde with him unto thys ende,
By thys famous Knight to understande,
Theyr valors to atchieve and wende.
In countryes straunge beyond the sea,
If God permit, who can say nay.

VOLTAIRE'S RECEIPT.—For a lampoon on the King of Prussia, Voltaire was paid with thirty lashes on his bare back, administered by the King's sergeant-at-arms, and was actually obliged to sign the following curious receipt for the same: "Received from the right hand of Conrad Bachoffner, thirty lashes on my naked back, being in full, for an epigram on Frederick the Second, King of Prussia. I say, received by me, VOLTAIRE. *Vive le Roi!*"

☞ MESSRS. PHILES & CO. have ready for the press, and are now taking subscriptions for, a reprint of **The Paradise of Dayntie Devises.** The text of this edition is taken from the reprint of 1810, edited by Sir EDGERTON BRYDGES. The biographical notes have been prepared expressly for this edition, using Brydges as a basis, but incorporating much information that has been brought to light since his edition was issued. This edition will be printed in small quarto, in the best style of the art, upon India paper, and is limited to 500 copies, as follows:

400 on small paper, at $2.00 each;
100 on large paper, at $4.00 each.

At these prices, copies will be furnished to subscribers only; and as soon as they are supplied, the prices will be raised to $2.50 for the small-paper copies, and $5.00 for the large-paper copies.

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THE PHILOBIBLION

A MONTHLY CATALOGUE AND LITERARY JOURNAL

Græcos primùm auctores, deinde vestes emam. Eras. Epist.

Statimque ut pecuniam accepero,

GEO. P. PHILES & CO., 64 NASSAU STREET, NEW YORK.

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VI. Catalogue.

IALOGHI DI AMORE, COMPOSTI PER LEONE MEDICO, DI NATIONE HEBREO, ET DIPOI FATTO CHRISTIANO.

Vinegia, NELL' ANNO M.D.XXXXI. *In Casa de' Figlivoli di* ALDO. (8vo.)

[1 leaves, with one at the end for the subscription and colophon, and two at the commencement, containing the title and the preface of the editor, Mariano Lenzi, to Madonna Aurelia Petrucci.]

LEON THE HEBREW, a Jewish philosopher the sixteenth century, made himself fa- ous by these *Dialogues upon Love*. Among i co-religionists he was known by the ame of JUDA ABRAVANEL, and was the deft son of the celebrated Isaac Abrava- el, who was born in Lisbon, in 1437, of ch and distinguished parents; was an ad- ser of Alphonso V., King of Portugal, nd afterward of Ferdinand the Catholic. EON OF JUDA was born in Lisbon, proba- y between 1460 and 1470. After the eath of Alphonso V., in 1481, Isaac Abra- nel, being accused of plotting, was forced escape into Spain, where his family, de- ived of their property, followed him. he edict of 1492 having obliged all Jews leave Spain, the Abravanel family went Naples, where Isaac obtained a gracious reception from King Ferdinand, and gained credit at the court. He preserved the same position under Alphonso II., the son of Ferdinand; and after the invasion of the French, he followed this unfortunate monarch in his flight to Sicily.

Leon, who, up to this time, had followed the fortunes of his father, soon after established himself as a doctor at Naples, and subsequently at Genoa. In 1502, he wrote the work we are noticing, and which established his reputation. The other details of his life, with the date of his death, are unknown.

Some authors have maintained that Leon embraced Christianity; but there is no foundation for this opinion. It is true that in the third dialogue of the *Dialoghi di Amore*, Saint John the Evangelist appears with Enoch and Elijah, who are said to be *immortal in body as in soul;* and it is from this passage that those who have not read the work have drawn the conclusion that its author had embraced Christianity. But it must be admitted, with Wolf (*Bibliotheca Hebræa*, t. iii. p. 318), that the words *et ancora San Giovanni Evangelista* were interpolated by the censors of Rome; for it is certain that Leon was a Jew when he was writing the work. Without insisting upon the improbability of the conversion of Leon during the life of his father Isaac, who died in 1509, we may remark that in the *Dialoghi* many passages may be found which show that the author professed

Judaiſm: in many places, when ſpeaking of Maimonides, he calls him (fol. 100 *a* and 174 *a*, of the edition of Venice, 1572) "il *noſtro* Rabbi Moiſe;" and alſo, in citing Avicebron, he ſays (folio 151 *b*): "Il *noſtro* Albenzubron nel ſuo libro *de Fonte vitæ*." In order to fix the period of the Creation, he uſes the Jewiſh calculation, which he calls (fol. 151 *a*) *the Jewiſh truth*: "Siamo ſecondo la verità Hebraica a cinque mila ducento ſeſſanta due, dal principio della creazione"—the year which correſponds with 1502. Finally, in another paſſage (fol. 147 *a*), the author declares his religion in terms which are even less equivocal, ſaying: "Noi tutti che chrediamo la ſacra legge Moſaica," etc.

There is need of nothing more to ſhow that the author of the *Dialoghi* remained faithful to the Jewiſh religion. Nor can it be admitted that he afterward changed his faith; for he is mentioned in the moſt honorable terms by the Rabbis Guedalia Jahia (in the *Schalſcheleth hakabala*), Azaria de Roſſi (in the *Meor enaim*), both of the ſixteenth century; and Imanuel Aboab, in his *Nomologia*, of the commencement of the ſeventeenth century, beſtows a pompous eulogy upon him.

Leon is the only repreſentative, among the Jews, of the New Platoniſm which, introduced from Italy by Gemiſtes Plethones, the Byzantian, and by his diſciple the Cardinal Beſſarion, was propagated with enthuſiaſm by Marſiles Ficin, and which the Count Picus de la Mirandola united with the myſticiſm of the Jewiſh Cabala.

The *Dialoghi* of Leon are principally upon love in the largeſt and higheſt acceptation of that word — upon love under its diverſe aſpects, toward God and in the univerſe, in humanity and in the vileſt creatures, in intelligence and in the ſenſes. About this ſubject, as a centre, he groups the moſt varied conſiderations and doctrines, the interpretation of Biblical traditions and Grecian fables, between which the: quently makes very ingenious com

The work is compoſed of t logues between Philo and his lov The First Dialogue treats of *of love*. Philo having declared that the knowledge he has had awakened in him both love and phia maintains that theſe two cannot agree with each other; leads the author to define each ſeparately, and examine in what t For this purpoſe, he examines t three different points of view, diſt in their object what is useful, and honeſt. He reviews the diff cies of good worthy of being d deſired. The love of what is hor higheſt: the love of God is co the moſt ſublime, for God is the b the end, and the middle of all moral actions. But God can be r only very imperfectly by our in or loved by our will. Inquirin next place, in what the real felici conſiſts, the author refutes many put forward upon this ſubject, cludes that real happiness lies in of our intelligence with the active which the author makes identical v This union, which is produced by plation, can be made only imperfe ing this life; but it will be perfect petual in the future life.

Returning to his ſubject, the aut that ſenſual love can reſult only and diſguſt; and, as an example, the love which Amnon, the ſon c felt for his ſiſter Tamar. This l gendered by deſire, while real lo ders deſire, and creates a wiſh fo ſpiritual and corporeal union, ſo lovers, ſo to ſpeak, transform t into each other, and become co into a ſingle being. This love, purely intellectual, is the parent

and the offspring of reason and knowledge.

The Second Dialogue treats of *the universality of love.* There are five causes of love, which are common to both men and animals: the desire of generation; the results of generation, or the relations of parent and child; the benefit, or gratitude; the similitude or homogeneity of species; and habitual commerce. In man, his intelligence renders these five causes either stronger or weaker; in the man, love is most perfect and noble. In him there are two further causes of love which are not common to the animals: the conformity of character and temperament in the two individuals, and the moral or intellectual qualities by which man makes himself beloved by his kind.

Philo then passes to inanimate things, which also have certain natural inclinations that may be called love. Love, which in inanimate bodies is simply a certain natural attraction, is both natural and sensible in animals; in man it is both natural, sensible, and rational. In explaining to Sophia the love of the elements, of the celestial bodies, and of all the parts of the universe in general, Philo goes over the whole domain of physics and cosmogony, and represents man as the image of the universe, or as a microcosm.

Touching upon the loves of the gods of mythology, he explains many of the allegories contained in the Grecian myths; and, in passing, characterizes the methods of Plato and Aristotle—the first of whom, while freeing himself from the shackles of verse and writing in prose, has nevertheless introduced poetry and fable in his writings, while the other has preferred a severe and purely scientific style.

Finally, he touches upon the love of pure intelligences, that of the celestial spheres. The reason by which these intelligences move their respective spheres is in God, the object of their love. Lastly, the vivifying spirit which penetrates the world, and the link which unites the universe, is love, without which there would be neither happiness nor existence.

The Third Dialogue treats of *the origin of love*, and here our author discusses the highest questions of metaphysics. Before entering upon his subject, he makes a digression upon ecstasy, which abstracts us from our senses more than sleep does. The soul in this state, attaching itself to the desired and contemplated object, can promptly abandon the body. The soul being, according to Plato, of both an intellectual and corporeal nature, can easily pass from corporeal to spiritual things, and *vice versâ.* It is inferior to pure intellect, which is uniform and indivisible in its nature. In the universe, the sun is the image of intellect, and the moon of the soul; the moon holds an intermediate place between the luminous sun and the tenebrous earth. In a solar eclipse, when, at the moment of the conjunction, the moon interposes between the sun and the earth, it alone receives the light of the sun in its upper portion, and abandons the earth to darkness: in the same way the soul, in its conjunction with the intellect, receives, above all, the intellectual light, and abandons the body. It is thus that pious and sainted men die, in ecstasy or contemplation; it is thus that Moses and Aaron died, *by the mouth of God*, as the Scripture says, or by a kiss of the Divinity; that is to say, carried away by the contemplation of love.

Coming then to the subject of his third Dialogue, the author examines successively these five questions: *whether* love is born; *when*, *where*, *from what*, and *why*, it is born.

It results from what precedes, that love does exist; it is the desire which draws us toward that which pleases us. Examining the definitions given of love by Plato and Aristotle, the first of whom seeks the object

of love in the beautiful and the second in the good, the author develops the ideas of the beautiful and the good, and shows that the definition of Aristotle, more general and more complete, embraces divine as well as human love. Love proceeds evidently from something else; it is the product of the object loved and of him who loves: the first is the agent or the father—the second can be considered as the passive matter, or the mother. The beautiful, the divine, is not in him who loves, but in the object loved, which is, consequently, superior to the other. In fact, it happens also that that which is superior loves that which is inferior; but then there is always wanting in the superior a certain perfection which is to be found in that which is inferior; and this last, from this point of view, has a certain superiority. In God alone, who is the absolute perfection, love cannot suppose any fault; and, in fact, the love which God has for creation is nothing else than the desire of augmenting the perfection and happiness of the creatures.

In order to establish *when* love is produced, the author advances the three principal systems concerning the origin of all things: that of Aristotle, who maintains the eternity of the world; that of Plato, who admits an eternal chaos, but attributes a commencement to the formation of the world; and that of the faithful, who admit the creation from nothing. He shows that the opinions of Plato agree with those of the Cabalists, who admit that the world lasts only a certain time, at the end of which it falls again into chaos, in order to be created anew. The inferior world exists, however, six thousand years, and chaos lasts one thousand years; consequently, creation takes place every seven thousand years. The superior world, or heaven, lasts during seven periods of the inferior world, or forty-nine thousand years; it also falls again into chaos for a thousand years, and is renewed, consequently, every fifty thousand years.

Returning then to his subject, the author ascends to the first love, which is that felt by God for himself—the love of God knowing and desiring for God sovereign beauty and sovereign goodness. This first love is eternal, as is God himself. God is the unity of love, of the lover and the loved; or, as the Peripatetics say, of the intellect, of the intelligent and the intelligible. The second love, or the first which is produced, is that which God has for the universe. Here we meet three species of love: the love of God toward the father and mother of the world, engendered by God, and who are the Primal Intellect and Chaos; the reciprocal love of these parents of the world; and the mutual love of all the parts of the universe.

According to the opinion of Aristotle, these three loves are eternal; according to Plato, the first of them is eternal, and the other two were born at the commencement of time, or at creation; according to the faithful, and the author is one of these (*come noi fideli crediamo*); these three loves were born successively at the commencement of creation (fol. 160 *a*). The question *whence love is born*, is found to be reduced to the last of the three loves of which we have been speaking, or to the mutual love of the parts of the universe; and Philo shows Sophia that this love was born in the world from angels or pure intelligences, who had the most perfect knowledge of divine beauty, and it was communicated thence to the celestial world, or to the spheres, and to the sublunary world.

Here the author develops the theory of emanation in all the different shades it assumed among the Arabs; points out some opinions in which Averroes differs from the other philosophers of his nation; and shows how divine beauty communicates itself successively to the different degrees of crea-

tion, down even to the human intellect.

The fourth question—that *from whom* Love is born—leads the author to the interpretation of divers fables of ancient poets concerning the birth of Eros or Cupid, and also of the allegories of the double Eros, of Androgyne, of Poros and Penia, which are found in the *Banquet* of Plato. According to Leon, the allegory of the Androgyne is borrowed from the Mosaic account of the creation of man and woman. The author arrives finally at the conclusion, that the Beautiful and Knowledge are the father and mother of Love. After considering the Beautiful from all sides, he comes to speak of the *Ideas* of Plato; and he shows that there is a perfect harmony between Plato and Aristotle, and that they express the same ideas under different forms.

The fifth and last question is relative to the final aim of love: this aim is the pleasure which he who loves finds in the object loved (*la dilettatione dell' amante nella cosa amata*). Pleasure is considered in its relations with the good and beautiful, with moral and intellectual virtues; and it is shown that the true aim of the love of the universe is the union of beings with the Sovereign Beauty, which is God.

This imperfect analysis can give only a very feeble idea of the richness of the thoughts developed in the *Dialoghi*, and of the profoundness with which the most varied subjects are there treated. The faults of the author are those of his time and the school to which he belonged. His work is not without importance for the history of philosophy; since it is perhaps the most perfect expression of that Italian school which sought to reconcile Plato with Aristotle, or with the Arabic Peripateticism, under the auspices of the Cabala and Neoplatonism. Italy did justice to the merit of the work, which is great enough to excuse its foreign author for his faults of style. The best proof which can be given of the sensation produced in the sixteenth century by the *Dialoghi* of Leon, is in the numerous editions and translations which have been published of it. Besides the first edition, printed in Rome in 1535, in 4to, there appeared in Venice five or six others, which have all become exceedingly rare. An elegant Latin translation of the work, by John Charles Sarasin (*Saracenus*), was published in Venice in 1564, in 8vo, and reproduced in the collection edited by Pistorius, under the title *Artis Cabalisticæ Scriptores, ex Bibliotheca J. Pistorii*, folio, Basileæ, 1587, the first and only volume published. Concerning the three Spanish translations, two of which were dedicated to Philip II., the reader may consult Rodriguez de Castro, *Biblioteca Española* (t. i. p. 372), and Ticknor's *History of Spanish Literature* (vol. iii. p. 190, edition 1863). There are also two French translations—one by Pontus de Thiard, and the other by Denys Sauvage, called the *Seigneur du Parc*. This last is dedicated to Catherine de Medicis, and is entitled, *Philosophie d'Amour de M. Léon Hébreu, traduicte d'Italien en Françoys, par le Seigneur du Parc, Champenois*, 12mo. Lyon, 1559. The *Dialoghi* have never been translated into English.

It is not certain that Leon wrote any other works. De Rossi, in his *Dic. Storico degli Autori Ebrei* (t. i. p. 29), thinks he is the author of *Drusilla*, a pastoral drama, composed, according to Tiraboschi, by *Leone Ebreo*. But the name of Leon was very common among the Jews of Spain, of Provence, and of Italy. As a general rule, those who were called *Juda*, in Hebrew, adopted the name *Leon* or *Leone* (Lion), from an allusion to a passage of the blessing of Jacob (Genesis xlix. 9). The *Leo Hebræus* mentioned by Picus de Mirandola (*Disputationes in Astrologiam*, lib. ix. c. 8, *et passim*) as author of the astronomical

Canons, and whom Wolf (t. i. p. 436) believes to be the same as our philosopher, is very probably *Levi Ben-Gerson*.

S. MUNCK.

Sir Philip Sydneys Ourania.

THAT IS, ENDIMIONS SONG AND TRAGEDIE, CONTAINING ALL PHILOSOPHIE. WRITTEN BY *N*[*athaniel*] *B*[*axter*.]

LONDON, *Printed by* ED. ALLDE. *for* EDWARD WHITE, *and are to be solde at the little North doore of Saint Paules Church, at the signe of the Gun.* 1606. (4to, pp. 104.)

MR. HUNTER has very satisfactorily shown, in his *New Illustrations of Shakespeare* (vol. i. p. 355), that *Sir Philip Sydney's Ourania* must no longer be ascribed, on the strength of the initials N. B. (as some other works have been with no better foundation), to the prolific pen of Nicholas Breton, but was in reality written by the Rev. NATHANIEL BAXTER, a clergyman, incumbent of Troy, the author of some works on divinity, who had been the tutor of Sir Philip Sidney, and whose poetical name was *Endymion*. The tract contains some interesting particulars of the author's own personal history; and his name is so evidently alluded to in the introductory portion, that it is somewhat singular it was not noticed earlier by some of our bibliographical writers. The poem is dedicated in a double sonnet *To his ever-honored Lady and Mistris Arcadian Cynthia, Maria Pembrokiana*, in which, under the names of Astrophil and Cynthia, Sir Philip Sidney and his sister the Countess of Pembroke are figured; and, speaking of some detractor of his, he says:

Baxtero Mastix may disparage mee
That I dare make thee subiect of my pen:

and again:

But if perchaunce great *Astrophil* thou see
And Fates with-holde thee from *Endymion*:
He humbly sues that bee released be
Of arrogancy, and præsumption,
That he without his knights iniunction
Should dedicate vnto thy princely Shrine,
The treasurie, and hidden function
Of *Jehouahs* Hexamgron diuine.

After this is a metrical epistle *To the Right Honourable and vertuous Ladie the La. Katherine Countesse of Huntington: the Ladie Mary Countesse of Pembrooke: the Ladies Susan Countesse of Mongomria: and the Lady Barbara Viscountes Lisle, wife to the noble Knight Sir Robert Sidney Viscount Lisle.* In this he alludes to John Lylly's tract of *Pappe with a Hatchet* and Drayton's poem of *The Owle*, then recently printed; and speaks of himself as if advanced in years, and living in retirement in the country:

The greatest Clearks of yore to trie their wit,
Made foolishnesse the subiect of their Pen,
And for their pleasures others thought it fit
To proue that Baldnesse best becommeth men.
And euerie Stationer hath now to sale,
Pappe with a Hatchet, and Madge Howlets tale

And now comes creeping old *Endymion*,
Leauing Mysteries Theologicall,
Scarce worth the rotten earth he treadeth on,
And tells strange Tales Philosophicall,
Anatomizing th' uniuersall round,
And whatsoeuer may therein be found.

He pipeth on his homely Countrey Reed,
Made of an olde *Aristotelian* Quill,
He kens no Crochets of contentious breed.

. . . . . .

Then follow some acrostic lines addressed *To the Right Noble and Honorable Lady Susan Vera Mongomriana* on the motto *Vera nihil verius Susanna nihil castius* and four Sonnets *To the Honourable Lady Kalandra, the noble D. Hastings; To the vertuous Ladie M. Agape Wrotha; To the right vertuous young La. K. Musophila Mansella*; and *To the Right Worshipfull and vertuous Lady the La.*

Anne Daniell wife to the Right Worshipfull Sir William Daniell Knight, one of his Majesties Iustices of the Common-Pleas—each one signed N. B. The *Ourania*, which is a philosophical poem, treating of the universe, "and whatsoever may therein be found," is written in heroic rhyming couplets, and is preceded by a poem in seven-line stanzas, which contains some highly pleasing lines; and as it includes also some allusion to the author, may here in part be properly quoted:

It greeues my heart to se the gentle Swayne
That kept his tender Lambes on *Ida* Mount:
And brought them downe againe into the plaine,
To take their pleasure by the siluered Fount,
Folding them all, and taking iust account,
Least one of them by careless ouersight
Should wandring perish in the darke-some night.

It greeues my heart (I say) to heare his moane,
Fast by the walles of *Troy* where once he dwelt:
With wringing hands and many a greeuous groane,
He did expresse the miseries he felt.
A heart of flint I thinke would surely melt,
To see a gentle Shepheard thus cast downe,
By Enuies practise and great *Cynthyas* frowne.

. . . . . .

In *Troy* Towne scituate in *Cambria*,
There dwelt this Shepheard of a gentle race:
Neer fronting vpon great *Mongomria*,
Where Princely *Arthur* kept his courtly place,
Guiding great *Albion* with his golden Mace,
Where Knights and Ladies clad in princely weeds,
Shew'd testimonie of their worthy deedes.

There did this gentle Shepheard feed his flocke:
There tuned hee his well contryued Reede:
Sitting on top of highest *Ida* rocke,
Suffring his tender Lambes meane while to feede,
Whiles he, clad in his homely Countrey weede,
Sang Madrigals and Stanzies of great worth,
And descanted to bring his Musicke forth.

Well could he sing diuine and sacred layes,
With blessed notes as Poets did record,
In siluered lines painting high *Iouahs* praise,
And eke the death of Christians dying Lord.
Such Musicke did he oft his flocke afford,
As made them leaue their foode to listen well,
As if they were inchaunted with the spell.

Satyrs and *Syluans* at the harmonie
Sometime came darting from the darkesome Groue,
Approouing oft the chaunting melodie,
And with their harsh and rurall voyces ftroue,
To sound the praises of celestiall *Loue*;
But when their Pipes and voyces disagreed,
They held their peace and cast away their reed.

Sometimes he made the Rocks for to rebound
With *Eccho* of his Notes; sometime the dales,
And woods, and springs, to yeeld a burbling sound,
As beaten with reflexe of Madrigales:
Sibillas Oracles, and prophets tales:
Which shew the way to immortalitie,
In perfect Hymnes of true diuinitie.

The author then enters on a long and beautiful description of Cynthia and her attendant ladies (already mentioned in the dedications), and thus addresses that celebrated person:

Renowned *Cynthia* glorie of thy Sexe,
For learning had in admiration:
The shine of whose illustrious reflexe
May dazle wits of high inuention:
Diuine Mistresse of Elocution,
Pardon poore Shepheards rude, and worthlesse Rymes,
Not such as were the Layes of olderne Tymes.

Rare is thy skill, in mightie Poesie:
Whom Poets Laureat crowne, with lasting Bayes,
In Songs of neuer dying Memorie,
Such as great *Homer* sung in former dayes:
When he with Hymnes, did chaste *Cassandra* praise.
O let me liue, I pray thee, on this Hill,
And tune in Country sort my crazed Quill.

She engages to become his patroness, and encourages him to undertake some higher strain, "and sacred Notes, mongst learned men to chaunt." This he obediently consents to do, and "encouraged by Musophila, the Lady Bride, and Bride of happy choyce," he enters on the subject of his *Ourania*—

A Subject fit for *Sydneys* eloquence,
High *Chaucers* vaine, and *Spencers* influence.

The poem embraces every subject connected with the present world from its first creation—the planets and elements, the

it. He so good a theologian, and does not see that I prove it even from the Bible. I do not expect to see my *Eusebius* finished; I am getting old; I sleep but three hours; go to bed at ten, awake at half-past one, and can sleep no more afterwards. If I had ten children, I would not make one of them study; I would advance them at the courts of princes: rediens ad studia dicebat, I am going to dig in the vineyard. They sent assassins to Agen to kill my father, and me at Paris. The ambassador of Venice had a hireling; Monsieur du Puy apprised me of it; I told it to the noblesse, who replied that I ought not to care for it, and that orders would be given concerning it. Scaliger has been at Verona, sed alio nomine, nam esset occisus. My father wrote correctly. What a fine book is his *Exercitationes!* He always said to me, "I wish you to be more learned than I." I have not a good memory, but a good deal of reminiscence; quando memoriæ sisto vadimonium; I scarcely remember many proper names: but when I think, at length I find them. Never, or rarely, is judgment found with great memories. It is forty years since I heard the last mass at Rome; it was the brother of Mons. de Buzenval, now a Papist, that took me to the sermon, during the first troubles. At Paris Mons. du Chandieu, a young man, and Matthew Viret catechized me. I have travelled since, but then I was not well informed and assured. I was at Lausanne when the massacre occurred, and the scenes at Strasburg, whence I came incontinently to Geneva. All the verses written here are believed in France to be mine, just as Lipsius was made to believe that I had composed verses against him. My father pronounced naturally the languages he knew, as if he had been a Frenchman or a German, and yet he could not pronounce well the *è* feminine, as père, mère. If I had plenty of money, I would not spend it so much for books as in travelling and visiting. I have always affected this matter of time. There is no one who can so well refute Baronius as I would. If the Venetians had me, they would sew me up in a sack. Bavarus non est ex Scaligeris sed ex una ex filiabus. Lingelsheimius dixit mihi, sunt adhuc Scaligeri Veronæ, sed ex Nothis. Beatrice Regina de la Scala, very virtuous and very beautiful, fuit decantata ab omnibus. There have been made so many verses for her. There is no one in this city who can judge of my book against Serarius. Monsieur Casaubon alone can appreciate and enjoy it. The mother of Monsieur de l'Escalle knew the Lombard, Gascon, and French languages. The father knew all the dialects of Guienne, and spoke very good French without having ever been farther in France than Bordeaux. They have written to me to be the preceptor, or superintendent of the preceptor, of the Prince of Condé, but I have no mind for it; I do not wish to be a courtier. I honor the great, but have no love for grandeurs. I do not think there is a man in Holland who labors more than I do. I have two sisters; one is a religieuse, the other a widow of two husbands. She is my heir of whatever I may have in those quarters. My little brother Odet ought to have been called Eudo, and not Audectus. In Aquitaine there have been Kings of that name, who were not Kings of France. My father was a foreigner, and did not know this name *Eudo*. He called all his children Cæsar; he called me Justus, and my mother called me Joseph. My father wished to write about every thing. I am making a History of eight thousand years, according to the Heathen. The last six hundred years are clear from the times. I have not a complete library. My father, four years before his death, was a demi-Lutheran; every day he saw more and more abuses: he wrote epigrams against

the monks, whom he hated. The nephew of Melanchthon was imprisoned at Bordeaux; the theologians were very impetuous; my father wrote so that he saved him: if he had been a Frenchman he would not have escaped. My father was honored and respected by all the gentlemen of the court. He was more feared than loved at Agen: he possessed authority, majesty, and presence; he inspired terror, and spoke in a manner that put all in fear of him. Auratus dicebat Julium Cæsarem Scaligerum Regi alicui facie similem. Yes, to an Emperor. There is neither King nor Emperor of so lofty a bearing. Look at me; I resemble him in every thing, the aquiline nose. I was but eight years old when I held my sister at baptism, and the same day my father whipped me, his godfather. My sister is a poor woman, an imbecile. The Cordeliers stole my best books from me at Agen. They returned some old volumes on law. I have been twice at Rome, in two successive years, when I was twenty-five and twenty six years old. They did wrong at Geneva to put into my father's poems, *Divæ & Divi*. Monsieur Goulart wished them to be printed: Commelin has now printed them. My father did not then know what he was doing. He followed what he heard about the Preachers, and what the vulgar said. My father replied in the sixth edition of Cardan *de Subtilitate*. My father's book was very well printed in Paris; there were no errors in it; the second edition in German was dedicated to me. My father wrote his manuscripts clearly, which was the reason why his books were well printed. Messieurs. Lingelsheim and the Abbé, receiving my letters when they had the fever, were cured of it. My book against Serarius was welcomed in France, but among the Papists. Monsieur Le Fevre said, ut scribit mihi Thuanus, that when the Society met, it could not write any thing that would be worth a page of this book: and though I do not know what I may have written in anger, without much meditation, I do not repent of having done it, and that it is printed. There is no one in this country who has any taste for it: that great Doctor de Gomarus, who persists in speaking of every thing that he does not understand, and Dujon, if he were living, would comprehend nothing of it. It is no wonder, if those who have never eaten of good things do not know that there are choice dishes. I have made a treatise on the Ass, but no one has it except myself. Mea nobilitatis mihi est dedecori, I would rather be the son of Vander-Vec Marchand. I should have money. No one thinks a prince can become poor. I write my letters without reading them again; often I do not know what I have written: people have shown me letters which I did not remember having written. I do not write so well in any language as in Arabic, and I write well only when I have a good pen. My father did not make his own pens, they were made for him; I cannot well make mine. I honor the great, but do not court them. It is ten months since I saluted His Excellency. The farthest I have been is to Naples and Scotland. The Jesuits of Cologne have not given the whole of my father's Epigram in Petrum. I have had it printed; my brother had written it. I have not studied much. I have been obliged to run rather than study. No one has ever written so many letters as I have. My late father walked so erect, and yet he was gouty. It belongs to our race to walk erect. Our theologians will believe nothing that I say; and when they see that it is true, they say, *Jam dictum*. When my father wrote his letters rapidly, they were fine; but when he meditated them, they smacked of the philosopher. I was eighteen years old when my father died. There is no Hollander who writes so well or so fast

con l'umido della vite: treading (according to Tiraboschi) in the steps of Dante, who in his *Purgatorio* speaks of the

——— *calon'del Sol, che si fa vino*
Giunto all'umor, che della vite cola. (C. xxv.)

and thither, I suppose, as to their fountain, other stars (the night-planets of earth, the *Marses* and *Venuses* of the Strand)

Repairing, in their golden urns draw light!

To the Roman ladies, as to their slaves, wine was altogether forbidden. This we learn from Dion. Halic., Athenæus, Ælian V. H. II. 38, &c. See *Budd. Misc. Lips.* III. lvi.

Menage refers to the sober P. Sirmond the celebrated triplet,

Si benè commemini, caussæ sunt quinque bibendi—
Hospitis adventus, præsens sitis, atque futura,
Et vini bonitas, et—quælibet altera caussa.

Of these Five Reasons the following literary version is, upon I know not what authority, ascribed to Dean Aldrich;

—— a friend, good wine, or being dry,
Or lest you should be by and bye,
Or—any other reason why.

Jos. Scaliger's rule was a safer one:

Conviva fige potui primum modum,
Quod est necesse; proximum quod est satis.
Nil sat bibaci, sobrio nil est parum.

Eubulus, the Greek Comic Writer, allowed three Cups, to Health, to Love, and to Sleep: the seven following he assigns, respectively, to Ὕβρις, Βοη, Κωμοι, Ὑπωπιαι, Κλητηρ, Χολη, and Μανια; which Cumberland, in his '*Observer*,' has not rendered with precision, e. g.

Mad with the *Ninth*, &c.

Alexis, in his τοις μετριον πινουσι, και κεκραμενον (which is an important *addition*) is somewhat more indulgent.

II.

ΕΡΩΤΟΜΑΝΙΑ, OR A TREATISE DISCOURSING OF THE ESSENCE, CAUSES, SYMPTOMES, PROGNOSTICKS, AND CURE OF LOVE, OR EROTIQVE MELANCHOLY. By JAMES FERRAND, M. D. [Translated from the French, by *Ed. Chilmead.*] Small 8vo, Oxford, 1640.

Though this Volume does not profess to be a Second or later edition, it exists in French printed at Paris, in 1623! To the English Work are prefixed Commendatory Verses by Towers, Goodridge, Master, Lluellin, Holway, Everard, Palmer, and Richard West (all of Christ-Church, Oxford) not one of whom refers to it as a translation!

It is a very singular production, and contains many learned references and many extraordinary stories. After investigating at large the Seat, Derivation, Kinds, Periods, Prognostics, and Symptoms of this 'Erotique Melancholy' (as distinctive between the Lover and the Amorist) in which Astrology, Physiognomy and Chiromancy, Magic, Oniromancy, &c. are discussed, the Author inquires both into the prevention and the cure of it: under the First head introducing order of with Chirurgical and Medicinal Diet, remedies; and under the Second, beside Philters, those which are denominated Empirical, Methodical, Chirurgical, and Pharmaceutical. I do not believe, indeed, that he has noted Luther's mode of curing an amorous maid-servant, whom he thrashed into a severer way of thinking. But the great Reformer was fond of the *argumentum baculinum;* and once converted even a theological disputant—the most hopeless, perhaps, of cases—by the application of a good cudgel. Ferrand dwells, however, upon the virtues of Camphor, and of Hare's Flesh as "maintaining (according to Philostratus) mutual love and amity betwixt married persons" in particular; and making those that eat it—for a time at least—"comely and of a gracious aspect," to which Martial alludes in the subjoined Epigram:

Si quando leporem mittis mihi, Gellia, dicis:
"Formosus septem, Marce, diebus eris."
Si non deridet, si verum, lux mea, narras;
Edisti nunquam, Gellia, tu leporem. (V. 30.)

Upon the subject of hare's flesh, however, and it's influences, the Reader may find a more elaborate discussion in Pincierus' Note upon his Ænigma (II. 21.)

Dic, ubi non niveâ sed nigrâ carne palatum
Gallinæ oblectent, discutiantque famem?

Of this black-fibred Mozambique poultry he says, in his '*Solutio*': *De his si medicorum quorundam requireretur judicium, in eorum alimentorum opinor classem ab illis referrentur, quæ melancholicum et crassum sanguinem generant: quemadmodum et leporibus contigit*, &c. He then quotes Galen, Pliny, Lampridius (whose Hendecasyllables are not very correct) Martial who affirms, *Inter quadrupedes gloria prima lepus*, with Mercurialis' comment, in his Var. Lect. II. 7, &c. See, likewise, Beloe's *Anecd.* VI. 376–379.

III.

MATRIMONY UNMASKED. By the Author of *Aminadab*. 12mo, Lond. (?), 1714.

Γαμος γαρ ανθρωποισιν ευκταιον κακον, says one of the old Poets. Erasmus' *Echo* is worth quoting:—*Quid si mihi veniat usu, quod his qui incidunt in uxores parùm pudicas parùmque frugiferas?* Feras. *Atqui cum talibus morte durior est vita?* Vita. These two replies, as Harington observes (*Nug. Antiq.* II. 89.), may signify either *Suffer during life*, or *Shun shrews*. In Wilkinson's '*Merchant Royall*', a *rare* Marriage-Sermon preached at the nuptials of Lord Hay before James I. in 1607, a married woman is compared to a Merchant-ship, and it is recommended that the *rigging* be not superfluous, &c. It was on the 'intempestive' union of the aged and gouty Godwin (Bp. of Bath and Wells) with a London Widow, that Raleigh from a desire to get the lease of his Manor of Banwell denounced him to the Queen; upon which some one remarked, "there were three sorts of marriages—one of God's making, as when Adam and Eve, two young folks, were coupled: one of Man's making, when one is old and the other young, as Joseph's marriage: and one of the Devil's making, when two old folks marry, not for comfort but for covetousness." It surprises one that Dr. Johnson, whose domestic experience generated so much posthumous tenderness in his recollections of his deceased wife, should have broken out (in his notice of the objects of Pope's '*Rape of the Lock*', and Boileau's '*Lutrin*') into the following unjust *tirade*:—"The freaks and humours and spleen and vanity of women, as they embroil families in discord, and fill houses with disquiet, do more to obstruct the happiness of life in a year than the ambition of the clergy in many centuries." Even Cardan is kinder in his censure, by dividing the burthen, where he says: *Omnes enim privatæ injuriæ oriuntur ex verbis aut jurgiis aut amore mulierum, aut ob pecunias.* Of the snaky Tisiphone threatened to Posthumus by Juvenal, as J. was a professed satirist, we take no notice.

The story of the 'Drive on' of the Thief, that preferred the Rope to the Ring in the case of a singularly ugly woman, whose hand would have snatched him from the gallows, is well told by Duport in his iambics, ending:

Duci ad patibulum præstat, hanc quàm ducere;
Satiis semel me, quàm crucem semper pati.
Laqueo ergò collum, sed jugali, non dabo:
Magis mihi iste nodus et funis placet,
Simulque vitæ et feminæ dicam vale.
(Mus. Subsec. p. 200.)

Euripides, who (notwithstanding his *Alcestis*) was called the 'Woman-hater', has well discriminated: ....

the sixteenth century, but his verses do not rise above mediocrity; they may be found appended to his *Guerre des Mâles contre les Femelles*, a work in three dialogues, which was printed in Paris, in 1588—mingled, under the title *Melanges. Poétiques*, with verses taken from Ronsard, Amadis Jamin, and Mesdames des Roches.

The work which, in 1587, appeared as a companion to the *Neuf Matinées*, entitled *Apres-disnées*, was reprinted in 1611, with the following title: *Les Apres-disnées de Carnaval.*

The *Apres-disnées* is like its predecessor—the same mixture of learning applied to curious subjects, and Rabelaisian wit. Cholières had certainly read Rabelais a great deal, and borrowed from him that gayety which was so necessary to France, desolated as she then was by civil war, and the hatred of the parties arrayed against each other.

The following list of the contents of the *Neuf Matinées* and the *Apres-disnées* will show the questions discussed in these curious volumes:

In the first, after the prefatory congratulatory poems, the author's advertisement to the reader, and a letter from the Sieur Felicien Valentin to the author, comes the

Matinee 1. *De l'Or et du Fer.—Lequel des deux nous est le plus dommageable ou profitable.*

Matinee 2. *Des Loix et de la Médecine.—A Sçavoir, si la Jurisprudence est à preferer à la Médecine.*

Matinee 3. *Des Mains des Advocats.—S'il est loisible aux Advocats de prendre.*

Matinee 4. *Des Chastrez.*

Matinee 5. *Des Laides et Belles Femmes.—S'il vaut mieux prendre à Femme une Laide qu'une Belle.*

Matinee 6. *De la Jalousie du Mary et de la Femme.*

Matinee 7. *De l'Inegalité de l'Aage des Mariez.—Si un Vieillard doit prendre une Jeune Fille; ou une Vieille rechercher un Jeune Homme.*

Matinee 8. *Des Lettres et Guerriers.—Si une Fille doit plus desirer d'estre accouplée à un Homme d'Estude qu'à un Guerrier.*

Matinee 9. *De la Trefve Conjugale.—En quel Temps n'est loisible au Mary de toucher Conjugalement sa Femme.*

The *Apres-disnées*, after a preface *aux Liseurs*, contains—

1. *Du veiller et du dormir.—S'il faut dormir l'Apres-disnée.*
2. *Du Mariage.—S'il vaux mieux n'estre marié que l'estre.*
3. *De la Puissance Maritale.—A Sçavoir, si le mary peut battre et chastier sa Femme.*
4. *De l'Arbre de Vie.*
5. *Du Caquet des Femmes.*
6. *Des Barbes.*
7. *Des Vieillards et des Jeunes Enfans.—S'ils peuvent engendrer.*
8. *Des Pronostics et Predictions Astrologiques.*
9. *Des Lunatiques.*

New editions, limited to one hundred copies, of the *Neuf Matinées* and *Apres-disnées*, were published in 1863, in Paris, in 12mo.

Charles I. and the Marquis of Worcester.

In the "Conference" which took place when Charles I. visited the Marquis of Worcester, at Ragland Castle, with his court, there is the following curious anecdote respecting the poet Gower, which shows that the sphere of a poet's influence is far wider than that of his own age:

The marquis was a shrewd though whimsical man, and a favorite of the king for his frankness and his love of the arts. His lordship entertained the royal guest with extraordinary magnificence. Among the

rare curiosities was a sumptuous copy of Gower's *Confessio Amantis*.

Charles I. usually visited the marquis after dinner. Once he found his lordship with the book of John Gower lying open, which the king said he had never before seen. "Oh!" exclaimed the marquis, "it is a book of books! and if your majesty had been well versed in it, it would have made you a king of kings."

"Why so, my lord?"

"Why, here is set down how Aristotle brought up and instructed Alexander the Great in all the rudiments and principles belonging to a prince." And, under the persons of Aristotle and Alexander, the marquis read the king such a lesson, that all the standers-by were amazed at his boldness.

The king asked whether he had his lesson by heart, or spake out of the book.

"Sir, if you would read my heart, it may be that you might find it there; or if your majesty pleased to get it by heart, I will lend you my book." The king accepted the offer.

Some of the new-made lords fretted and bit their thumbs at certain passages in the marquis's discourse; and some protested that no man was so much for the absolute power of a king as Aristotle. The marquis told the king that he would indeed show him one remarkable passage to that purpose, and, turning to the place, read—

> "A king can kill, a king can save;
> A king can make a lord a knave;
> And of a knave, a lord also."

On this several new-made lords slank out of the room, which the king observing told the marquis, "My lord, at this rate you will drive away all my nobility."

Specimen of a Modern Glossary.

The following clever piece of satire is taken from a broadside, printed about the middle of the last century. Its application is not at all weakened, although more than "a hundred years" have passed away since its production:

Angel.—*The name of a woman, commonly of a very bad one.*

Author.—*A laughing-stock. It means likewise a poor fellow; and in general an object of contempt.*

Bear.—*A country gentleman; or, indeed, any animal upon two legs that doth not make a handsome bow.*

Brute.—*A word implying plain-dealing and sincerity; but more especially applied to a philosopher.*

Captain. } *Any stick of wood with a head to it.*
Colonel. }

Creature.—*A quality expression, of low contempt, properly confined only to the mouths of ladies who are right honourable.*

Critic.—*Like* homo, *a name given to all the human race.*

Coxcomb.—*A word of reproach, and yet at the same time signifying all that is commendable.*

Dress.—*The principal accomplishment of men and women.*

Dullness.—*A word applied by all writers to the wit and humour of others.*

Eating.—*A science.*

Fine.—*An adjective of a very peculiar kind, destroying, or at least lessening the force of the substantive to which it is joined, as fine gentleman, fine lady, fine house, fine cloaths, fine taste! —in all which, fine is to be understood in a sense somewhat synonymous with useless.*

Fool.—*A complex idea, compounded of poverty, honesty, piety, and simplicity.*

Gallantry.—*Fornication and adultery.*

Great.—*Applied to a thing, signifies bigness; when to a man, often littleness or meanness.*

Happiness.—*Grandeur.*

Honour.—*Duelling.*

Humour.—*Scandalous lies, tumbling and dancing on a rope.*

Judge.—*An old woman.*

Knave.—*The name of four cards in every pack.*

Knowledge.—*In general means knowledge of the town.*

Learning.—*Pedantry.*

Love.—*A word properly applied to our delight in particular kinds of food; sometimes metaphorically spoken of the favourite objects of all our* APPETITES.

Marriage.—*A kind of traffic carried on between the two sexes, in which both are constantly en-*

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